### PRESIDENT MCKINLEY } THE GREAT SLAVE POWE

AND THE

### WALDORF-ASTORIAN REVEL

JOHN CLARK RIDPATH.

HON. WM. M. STEWART.

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# THE GREAT SLAVE POWER By SENATOR WILLIAM M. STEWART

(WITH PORTRAIT)

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### THE GREAT SLAVE POWER.

BY SENATOR WILLIAM M. STEWART.

HE changes which have taken place in the nineteenth century are so vast, complicated, and important that they not only pass comprehension, but bewilder the imagination. During the first three-quarters of the century which has nearly passed, the progress of human liberty and freedom from the shackles of slavery advanced without a parallel in the history of the human race. Chattel slavery was abolished in the United States, and the right of man to equality before The French Revolution, which was the law was vindicated. in progress at the beginning of the century, not only broke up the greedy, vicious, and cruel aristocracy of France, but inspired all Frenchmen with an independence and love of liberty which happily are not yet extinguished. The chains of feudal bondage which marked the contrast between fallen Italy and the splendors of ancient Rome were shattered, if not broken, by the gallant Garibaldi and his patriotic associates.

The Anglo-Saxon colonies of Canada and Australia have grown great and powerful under the new policy of Great Britain, which she was forced to adopt by the lessons she received in the war of the Revolution, when she was taught that it was unsafe to enslave people of the Anglo-Saxon race. In short, between 1800 and 1875, the condition of the masses of all Europe, with the few exceptions hereafter mentioned,

gradually improved. The benign influence of the growing sentiment against slavery even reached the Tsar of Russia. The ownership of or property in man was abolished, and the condition of the serfs was vastly improved. Tyrannical and bloodthirsty Spain lost control of Mexico and South America, where her deeds of oppression, cruelty, and extortion will ever be remembered. Unfortunately, she is still allowed to carry on her wicked work of robbery and murder in the island of Cuba, where nature has bestowed her choicest gifts to promote the happiness of man. The natural consequence of this progress of freedom has been a marvellous development of the arts, sciences, and letters. Modern improvements, discoveries, and inventions and a higher education mark the power of the human race when free from the trammels of poverty and the chains of slavery.

Amid all this glorious success and human progress it is painful to be compelled at the dawn of the new century to call attention to the organization, growth, and marvellous success of a dark conspiracy to enslave the human race. nineteenth century was ushered in amid the clash of arms between all Europe and France, led by the greatest of all great generals. England's isolated position secured her from invasion by land, and enabled her, with the assistance of the shattered powers of the continent, to destroy the great Napoleon and assume the leadership of the nations of the earth. The supension of specie payment and the exercise of her sovereign power forced into existence a copious circulation of money, and the vast expenditures of the war involved Great Britain in a debt of four thousand million dollars. Prices rose, business was active, the commerce of England expanded throughout the world, and amid such activity and such enormous financial operations opportunities were afforded for the quick acquisition of wealth rarely if ever enjoyed in any other country or in any other age. These rare opportunities were utilized by the genius of Baron Rothschild, the brightest and ablest member of the most remarkable family of financiers which the world has ever known. He formed a syndicate which operated in government and private securities with a skill and energy without a parallel, and with such remarkable success as to make Rothschild the financial king of the British empire after Napoleon's fall at Waterloo.

The financial ability of Rothschild was, however, signalized most by the combination which after the close of the war he formed among the statesmen of Great Britain. The Shermans, the Clevelands, the Harrisons, the Carlisles, and the Hannas of our day are but reproductions of the statesmen to whom the destinies of England were entrusted in 1816. Under the false and hypocritical pretence of "preserving the inviolability of contracts" and "maintaining the honor of the country," the four thousand millions of public indebtedness and three times that amount of private indebtedness, worth at the time forty cents on the dollar in coin, were converted into gold obligations, and their value was more than doubled, while the property of the masses was cruelly confiscated. The vast wealth-power thus consolidated into a great money syndicate has prosecuted with unrelenting vigor a scheme to rob and enslave mankind. The success of this moneyed aristocracy is now beginning to seen, felt, and realized. It has done the great commission business of the world in making loans to governments and corporations. There has been no year in the last half century when the public journals have not informed us of the vast operations of the Rothschild combination in negotiating loans. Their scheme has been guaranteed against material loss by their policy of acting as middlemen in placing loans among the people and retaining enormous commissions. They have also directed and shared with the English officials, who were in fact their associates, in robbing Ireland and enslaving the miserable Hindus and Egyptians.

The Crimean war, the war of the Rebellion, and the German, Austrian, and French wars involved vast expenditures, excited private enterprise in the building of railroads and the like, and thus created enormous bonded obligations payable in gold and silver, the money then current in the civilized world. The United States emerged from four years of a gigantic conflict which shook the civilized world from centre to circumference, a reunited, invincible, independent, and conquering power. The disaster of the Franco-German war

culminated in reestablishing a republic in France. Everything seemed pointing to the overthrow of the satanic power of the Anglo-Rothschild syndicate, which was levying tribute upon the commerce of the world and holding in abject bondage more than three hundred millions of the Red Men of the East. The United States was the greatest military power on earth. Her armies were invincible, and she possessed the only navy in the world worthy of the name.

To overpower the United States, hold the Republic of France in check, and continue the prosecution of the design for the establishment of financial slavery of the world was the new problem presented to the genius of the Rothschild combination. The keen eve of the almost omniscient financiers soon discovered politicians in power in the great republic as pliable and as blind to the sufferings of their fellow men as those whom they found left in power after the great Napoleonic struggle. The plan which had formed the foundation of the great wealth of the Rothschild combination in 1816, by converting paper debts worth forty cents on the dollar into gold obligations, was secretly and clandestinely repeated in the United States and continental Europe in 1873 by demonetizing silver and thus in less than twenty-five years doubling the purchasing power of gold and increasing the burden of all contracts more than 50 per cent. The United States by that means was deprived of her bounteous supply of money metal and compelled to look to the great financial syndicate of England to furnish money for this government and all the vast enterprises of our great country, when it was the duty of Congress under the Constitution to furnish the people with a circulat-The financial dependence upon England seing medium. cured by this infamous transaction through the treachery of our public men has robbed the great republic of its proud position among the nations of the earth and destroyed its influence to succor and encourage free institutions throughout the world.

The hands of the United States being thus bound, the Rothschild combination has proceeded in the last twenty years with marvellous rapidity to enslave the human race. The chains of feudal slavery have been riveted and fastened upon India, and three hundred and fifty millions of human beings are now suffering a more degraded and abject slavery than ever existed or ever was supposed to exist by the abolitionists themselves in any part of America. The inhabitants of the land of the Nile are now suffering from the British lash upon their naked backs to make them contribute in taxes, to Rothschild's greed, seven dollars an acre annually for every acre of land cultivated in bleeding Egypt. Japan rose from semibarbarism and astonished the world by assuming the importance of a first-rate power through the advantages of cheap silver and the difference of exchange which it produced. In the spring of 1896 Japan realized the source of her progress and attributed her marvellous success in war, in commerce, and in the acquisition of wealth generally to the use of silver as money, while the Western world was suffering from falling prices, bankruptcy, and decay by adhering to the shrinking volume of gold. Unfortunately for Japan, Shermans and Clevelands were found in that country also, who in the fall of 1896 betrayed her and, by false reasoning and what other means the world may never know, induced her to adopt the gold standard and plunge into bankruptcy. She is now a bankrupt appendage of the British Empire, and will sink back into the miserable condition from which she so recently emerged. The Chinese, although they have been made cowardly and unpatriotic by the misgovernment of the Mandarins, are a most marvellous race in trade and finance. They could not be induced to follow Japan and voluntarily commit financial hara-kiri, as the gallant but vain Japanese were induced to do. Consequently, the great Rothschild syndicate which now commands all Europe has undertaken the gigantic enterprise of dividing up among the Western powers the ancient and populous empire of China. When that shall have been accomplished China will be taxed, impoverished, and enslaved after the manner of British slavery in Egypt and India.

The accomplishment of these gigantic schemes and the final subjection of Europe, Asia, and Africa to the rule of the money power depend upon concentrating wealth, building up aristocracy, and destroying democracy, particularly in the

United States. It is conceded that this can be done only by contracting the legal-tender money of the world to gold alone, and thus, by falling prices and hard times, cutting off or removing from the masses all opportunity to acquire wealth and independence. The truth of the proverb, that starving men never have maintained and never will maintain a republic, is well understood by the enemies of freedom and human rights. The only fear which this wicked combination of men who are now controlling the destinies of Europe and Africa and dividing up Asia have, is that the American people may yet be aroused and assert themselves by the use of the ballot and thereby regain the financial independence of the United States, which would be a deathblow to the scheme of universal slavery.

## IMMORTALITY: ITS PLACE IN THE THOUGHT OF TO-DAY.

### BY WILLIAM HENRY JOHNSON,

A DDISON'S line, "Eternity, thou pleasing, dreadful thought," includes the most opposite phases of contemporary opinion on the subject of a possible continuance of personal consciousness after death. Between these extremes there is an almost infinite variety of affirmation and negation.

"If a man die, shall he live again?" is a question that is asked only by men that have reached some degree of intellectual civilization. They must have begun to philosophize on the conditions of human existence. "The dread of something after death" first comes when men have begun to reason. To question the reality of this awful "something" marks a still further advance. That is to say, the mental attitudes of various grades of humanity are three: the lowest, a mere animal existence, without thought of anything beyond; the next, that in which man's experiences, rightly or wrongly interpreted, lead to a conviction of continued existence; the last, that in which he reviews and questions this conclusion. Only a few degraded tribes are in the first; the majority of savages and barbarians in the second; the civilized races in the third. With the first we have, manifestly, no concern. But the second is deeply interesting, and we shall, it is hoped, spend a little time not unprofitably in considering it.

To a race in its infancy movement and life are synonymous. Our Aryan ancestors held every moving object, as clouds, winds, rivers, to be possessed of a life as real as their own. Out of this belief grew their nature-worship, which, in its turn, formed the groundwork of the classical mythology. We do not apprehend to what extent the poetical fables of the

old Greek world, many of surpassing beauty, are rooted in the literalism of an age of children, until philology comes to our aid. According to the legend, Athene was born from the forehead of Zeus. By itself, this is meaningless. But when we learn that in the Sanskrit Ahanâ means the dawn, we have the key. The dawn rises from the brow of Dyaus-Pitar, the Sky-Father, whose very name is perpetuated in the Greek Zeus Pater and the Latin Jupiter. The Erinnyes, avenging Furies of the Greeks, are a natural evolution from the Sanskrit Saranyû (another name for the dawn), which reveals the evil deeds of darkness. The pramantha, the homely mechanism by the aid of which the Aryan housewife made a fire on the hearth, is forever glorified in the Greek legend of Prometheus stealing fire from heaven.

Quite naturally the American aborigines mistook the first ships which they saw for winged prodigies of the deep. Probably, if we could ascertain the mental condition of a horse trembling at the first sight of a steam-engine, we should find a vivid impression of its being menaced by a dreadful monster. That is to say, all movement suggests to the untutored mind the presence of an active principle, life. The savage is conscious of a something within him that governs his actions—the will. A like invisible something is supposed to dwell in other living beings, movement being taken as evidence of life. There is the germ of the idea of soul. It is not, at the first, conceived as distinctly human, but as pertaining to all that moves. The fetish-worshipper goes even further and imagines a spirit in sticks and stones.

Again, the savage cannot distinguish between facts of consciousness and outward occurrences. He sleeps. In his dreams, he hunts, fights, meets his friends, some of them long since dead. He awakes and finds himself in the same place in which he lay down. But these seem to be real experiences. The belief inevitably arises that the spirit within him can go out of him and act for itself. The difference, then, between a living man and a dead man is, simply, that the former breathes and moves, by reason of the spirit inhabiting the body, while the latter is still and breathes not, because the spirit has finally gone out of him. Of this simple stage of

thought our colloquial speech reminds us in the expression, "to come to one's self." The real self is supposed to have gone out and to have returned. Hundreds of skulls, bored, undoubtedly for the purpose of facilitating the egress of the soul or its return, if it should be so minded, attest this crude notion. This childlike conception of the soul, as a real but immaterial entity, underlay all the thinking of ancient peoples on this subject, and it explains their funeral customs. It was not in idle compliment that food was placed and drink poured out at the graves of the departed. Their spirits were supposed to be sustained by this nourishment, in like manner as the gods partook of sacrificial offerings. The customs of many existing races furnish the key to the notions of prehistoric men. The slaughtered animals, slaves, and wives are intended to provide the dead chief with the means of enjoying the same comforts and maintaining the same dignity in the other world as he formerly possessed in this.

This conception of the soul and its destiny was a natural, perhaps unavoidable, inference from familiar facts of experience. It was common to the childhood and youth of the race. Among some peoples this notion remained undeveloped, their chief attention being fixed upon the present existence. The early Hindus apparently had little thought of a life beyond the grave. Among the Assyrians and Babylonians the belief in a future state of being did not figure prominently, and seems not to have been carried beyond a vague idea of a gloomy underworld, where departed spirits dwelt in shadowy inactivity, flitting hither and thither like bats in a cave. The same remark would probably hold good of their kindred, the Phænicians, and certainly of another allied race, the Hebrews. The earlier Greeks entertained similar notions. To the Homeric warriors there was nothing attractive in the thought of the dark nether-world, where the souls of mighty heroes, banished from the sunny haunts of men, dwelt as pale and impotent shades.

While there was much variety of belief and custom among the ancient peoples of whom we have knowledge, the underlying idea was always the same, that of the soul as an entity, in general shadowy and impalpable, but under certain conditions becoming visible, as when Æneas meets the shade of his beloved Creusa, just slain, and thus first learns of her death. After a prophetic communication, in which she predicts for him a high career and a "royal spouse," she "vanishes into thin air." Sometimes we find a departed soul haunting with mournful plaint the vicinity of the unburied body, until, the latter having received decent interment, it is soothed to rest. In general it may be said, in the vigorous youth of a people, its warrior age, the thought of futurity has little prominence, and remains in an undeveloped state. A florid eschatology is one of the sure indications of a people having leisure, an influential priestly class, and a growing literature of the imagination. One of the earliest flights of the human fancy, when it begins to try its young wings, is always into the regions of the dark unknown, peopled, it is supposed, by the shades of departed generations. The subject has a natural fascination, and the works of genius which assume to portray the state of the dead have exercised tremendous power over the living. When will Dante cease to be read with wonder and shuddering? The mysteries of "the dark Plutonian shore" will probably for a long time to come hold the human imagination under a weird spell. Of the remark, that under conditions of leisure, of priestly domination, with its sure attendants, a high ritual and a youthful, fervid imagination, the simpler elements of the belief in continued existence are apt to be wrought into great variety of fanciful detail, we have notable illustrations in the Egyptians and the Persians, instances the more important for us as indicating the main sources of the traditional Christian eschatology.

Differing widely in the general feature of their religions, they agreed in the exaggerated importance given in both systems to the concerns of futurity, and in the minute detail with which the whole scheme of disembodied existence was elaborated. Among the Egyptians there grew up a "Ritual of the Dead," mapping out the soul's journey after its release from the body, a sort of spiritual Baedeker, and furnishing a convenient guide to the questions and proper answers of the Judgment. The ideas of an award dependent on the good or evil deeds of the earthly life and of a place set apart for

the blissful occupation of the righteous, while for the wicked dire puishment was reserved, took clear shape in the literature and monuments of a people whose chief interest in this world seems to have centred in preparing for another.

Similar tendencies manifested themselves among the Persians. In ancient Iran the ideas of future existence and of rewards and punishments were developed to the highest degree, and with a sternness which would be wholly impressive were not its ethical value fatally impaired by the constant admixture of ritual and ceremonial considerations. Probably, the austere Puritan conception of life as a ceasless labor, to be wrought "as in the great Taskmaster's eye," and unending battle with the powers of evil, owes more to the unrestrained imagination of a long pre-Christian era than the blind bard would have cared to acknowledge. Why one branch of a certain stock should have developed the Hebraic view of life, strict and gloomy, devoid of æsthetic sense and hating art, while another branch should have given its name to the Hellenistic view, careless, happy, rejoicing in every form of beauty, and dowering the world with immortal gifts, must remain a problem. Or shall we suppose it to be solved by difference of environment, the one dwelling in the very thick of nature's fierce battle between burning heat and piercing cold, the other making its home where a hundred bays mirror the blue sky, and, from among waving fields of grain and terraced, vine-clad hills, rise snowy peaks, a sunny, joyous land?

It would be a serious mistake if we should suppose our spiritual ancestors of Palestine to form an exception to the rule which has been stated. If the contact of the Hebrews with the Egyptians was as close as their story represents it to have been, it is a marvel that the subject race borrowed nothing from their masters on the subject under discussion. Or did hatred of their oppressors beget a repugnance to ideas which they had developed to a very high degree? At all events, the fact remains that "the chosen people" are the most striking example of a race, by no means in abject savagery, remaining for centuries devoid of a belief in a future life. For hundreds of years, if there was any trace of such an

opinion, it was of the faintest, for it finds no place in their writings or laws. The earliest reference to a disembodied state, the story of Saul's visit to the witch of Endor and of the apparition of Samuel, shows that the notion existed only in a very crude form, the basis of necromantic practices. To whatsoever extent it was held, it certainly did not go beyond the Homeric conception of a dark, cold, and cheerful underworld, where the dead wandered about inactive, without pleasure or hope. "Their belief was the same as that of the Babylonians and Assyrians in the old home in Mesopotamia" (Prof. C. H. Tov). Down to the time of the Exile (B. C. 585) this was the case. Few and faint were the references to disembodied existence even in the most devotional books, as the Psalms. When the prophets wished to move the people to reform abuses, they appealed, not to the fear of punishment or the hope of reward in a hereafter, but to promises of national prosperity or the dread of national disaster. Israel may be said to be the best instance on record of a people governed by prudential considerations based on things visible and tangi-The effort to read a hope of immortality into their earlier writings, that is, all the pre-exilian literature, is like the similar attempt to inject the 19th-century Anglo-Saxon ideal of personal purity into a law of the Decalogue wholly designed to protect men in their legal rights over their womenfolk.

But after the exile in Babylon all this was changed. There and then the captive race came under the influence of conquerors, who gave to the notions of a future life, of rewards and punishments therein, and of angels and demons, a prominent place in their belief. To the Persian this world was the battle-ground where the unseen spirits of good and of evil waged ceaseless warfare. His whole life needed to be ordered with reference to this environment. The Jews, whose national pride had received stern lessons in disaster, were in a receptive mood. Before them were the ancient temples of Babylon, served by hosts of ministering priests, a powerful and enviable hierarchy. Active around them were the ideas of their masters, the followers of Zoroaster. The result was natural and inevitable. Israel's pride of temporal dominion

was forever broken by defeat and dispersion. But a new hope dawned in the minds of the leaders. Why not make the rebuilt Jerusalem the seat of a great spiritual empire which should rival the power of Babylon?

From this period dates the theological development of the Jews. The same people whose hopes and dreams of glory had been so exclusively earthly, became zealous expositors of the mysteries of futurity. They had come to Babylon a band of broken exiles. The "remnant" returned to Jerusalem a Church. A graded priestly caste, living at its ease and ruling the state by spiritual terrors; a sacrificial system; ornate ritual services; the elaboration of a code in which the present life was subordinated to a future; legions of angels and demons, ministers of grace or of doom—all these followed as matters of course.

Not the least noteworthy part of their achievement was the success of the Jews in delivering to the world this product of natural causes as a revelation from God. As such it has been accepted by all the generations of Christians, who have inherited the ideas of the race among whom their religion had its rise. That the belief in immortality was, however, not universal among them, is shown by the Book of Ecclesiastes, which declares that "a man hath no preëminence over a beast. . . . All are of dust, and all turn to dust again." The Book of Job also debates this question, and there occurs the query, "If a man die, shall he live again?" In the time of Jesus the small but powerful sect of the Sadducees, which included a large proportion of the ruling class, distinctly denied a future life and the existence of angels and spirits.

On the other hand, the Pharisees strenuously maintained the orthodox theology derived from the Persians, and their belief may be regarded as the representative one at the opening of the Christian era. That the followers of Jesus, at the first merely a devout Jewish sect, and of the humbler and least intellectual class, retained the ideas on this subject prevailing among the mass of their countrymen, was matter of course. When, with the widening of the new religion by the influx of non-Semitic converts, these tenets received supposed confirmation from Greek philosophy, the place of im-

mortality as a fixed part of the Christian tradition was assured. Such it has remained down to our time.

The spectacle of the Western mind, with its naïve literalism, affirming in hard and fast dogma, as the very and eternal truth of God, poetic images and dramatic pictures evolved long ages ago from the rank growth of the Oriental mind speculating on things unseen and unknowable, is one of the curiosities of history. Dreams of the old, old East, glorified by the genius of Vergil, Dante, and Milton, have taken deep hold of the Christian consciousness, and, stiffened into rigid tenets, have bound in fetters the lusty limbs of the young West. What poets saw in fancy, theologians have proclaimed as fact; and the affirmations of creed-makers on a subject lying beyond all human ken have been as robust as the bitterest enemies of religion could have desired.

Now the inevitable reaction has set in. The traditional belief is undergoing rapid attenuation and, in some quarters, disintegration. Forces are at work which have affected the old dogma more seriously in twenty-five years than all the thought of all the ages since man began to think. Science has entered the field, -not merely physical science, but the scientific method applied to everything; and, as a consequence, what men believe is called on to justify itself to the The significance of this new attitude of the general mind will, of course, be more apparent after a few years, when the older generation will have passed away, and the "new learning" will make itself felt universally in minds educated in it. Already, however, the signs of change are multiplying rapidly. The creeds retain their letter, but the old meaning is dashed out of them by their own expositors. Clergymen who, reciting the Apostolic Creed, proclaim, Sunday after Sunday, "I believe in the resurrection of the body," carefully explain in private that this clause does not signify the rehabilitation of the flesh, but the continued existence of the soul in a "spiritual body." Few ministers, none of note, preach those torments of hell which, in an earlier day, pictured by stern "ambassadors for Christ" like Jonathan Edwards, were so potent in persuading sinners to "flee from the wrath to come." A more reasonable type of religion is coming into vogue. Revivalism, with its senseless appeals to the emotions, has seen its day; and the progressive education of the ministry is reflected in a more enlightened kind of religion among the people.

In producing these changes, familiar to all, two main influences are at work. The study of biblical criticism, accustoming scholars to trace the process by which the Jewish and Christian books came into existence, and to investigate their date, origin, and purpose, inevitably undermines the old method of proving doctrines by texts, quoted as oracles. By no means to be overlooked in this connection is the influence of the almost new comparative study of religions, which received a powerful impetus from the great gathering of representatives of all the historic faiths of the world at Chicago in 1893. The immediate result has been a better understanding of the real nature and meaning of beliefs dear to hundreds of millions of our fellow-creatures, and the reckless consignment of these myriads to everlasting woe seems, to say the least, inconsiderate. Ideas lose their sacrosanct character as exclusive "revelations" to a favored race, when they are found imbedded in "pagan" religions antedating Christianity by many centuries. In view of such facts, the monstrous intolerance which once condemned these beliefs in mass, as devices of Satan to delude and damn men, is well-nigh impossible; and the habit of mind is growing which enables persons to approach the Bible, not as a homogeneous message from heaven, instinct with one purpose from cover to cover, but as the venerable literature of a people's development, as diverse in its several parts as "Lalla Rookh" and the "Ode on Immortality."

The most potent factor, however, in the rapid emancipation of the Christian world from servile dependence on ecclesiastical interpretations of life is the spread of scientific ideas through popular education. The public school is the mightiest, even though unconscious, foe of supernaturalism. Elementary scientific knowledge is teaching the rising generation to recognize this as a world of growth, not of miracle. The child who has learned in school that the Colorado River has cut its cañon, of 3,000 to 6,000 feet deep, by a natural

process, in the lapse of vast ages, will smile at a puerile cosmogony. Further, as man's close relation to the whole animal kingdom comes to be understood, it will be seen that no destiny after death can be postulated for him to which the humblest living thing has not an equal right. On the whole, the mass of the people are steadily progressing from the antiquated thought of miraculous creation to that of orderly and unending evolution.

Under the influence of these disintegrating forces, the belief in soul, as distinct from body, and in its separate destiny is in a state of great confusion. Roughly divided, there are, we may say, three classes: those who, adhering to the old ideas, believe in immortality as a teaching of "revealed religion"; those who justify the belief on other grounds; and those who either are agnostic on the subject or wholly deny the reasonableness of such belief.

Of the first class and of the forces acting upon it enough has already been said. Within the second are many persons who cling reverently to this ancient tenet of the creed of Christendom, chiefly because of the tender associations connecting it with some whose memories they cherish, and because they have been educated to regard a future life as the only fitting crown of our mortal existence. Of this sentiment the writer would speak only with the deepest respect. numerous body of persons who have utterly relinquished the old scriptural literalism on the subject still find arguments for the soul's continued existence in various considerations, such as these: the ancient and almost universal nature of the belief; the supposed demands of a divine order of things; the alleged incompleteness of human life without such a continuance; the dignity and capacity of our nature; the yearnings of the soul for the infinite; the indivisibility of consciousness; the conservation of forces; a supposed consciousness of an immortal nature.

To touch, even most briefly, on these points would prolong this article beyond all reason. It may be remarked, however, that the argument from the wide extent of the belief, if it proves anything, proves too much. Not only do savages believe in a soul in man; they equally endow all animals, sometimes even stocks and stones. Some of their funeral customs are such as scarcely to commend their belief as rational and worthy of being quoted by civilized folk.

No enumeration of this kind would be complete if it omitted the large number of persons who hold that spiritualism furnishes a demonstration of continued existence after death. An opinion which has the support of such men as Wallace and Crookes, however fantastic it may seem, is scarcely to be mentioned with disrespect. Nor can we omit that intelligent group who, not content with St. Paul's three-fold division of man into body, soul, and spirit, believe that we are beings of sevenfold organism. Of course, in this view, what we call death is a trifling incident, as it disposes of only one-seventh, and that the least valuable part, of the man. No doubt those who accept this teaching have other warrant for it than the dicta of mahatmas.

The last class is that of those who either are agnostic on the subject, denying that we can know anything with certainty about it, or reject the doctrine with emphasis. some object that it is immoral in its tendency; that it gives an abstract, mystical, other-worldly character to that which should be intensely practical,—religion; and that, by its treatment of this life as a mere vestibule to a vastly more important one, it leads men to neglect the welfare of their fellows, while they devote themselves to the pursuit of personal salva-Others take the ground that it encourages indolence in the easy assumption that we have an eternity in which to work out our destiny. To some the yearning for immortality seems a selfish craving for the perpetuation of mere personal idiosyncrasies. To others the doctrine seems monstrous arrogance, in the assertion by man for himself alone of the high destiny of survival:

> Tis a great fuss, all this of Thee and Me; Important folk are we—to Thee and Me; Yet, what if we mean nothing after all? And what if Heaven cares naught for—Thee and Me?

In an age so tinged with pessimism as ours it is no matter for wonder that not a few regard the idea of an existence prolonged after death, not merely with scornful incredulity, but with absolute abhorrence. Life is, in their view, a weary coil, to be endured with so much of dignified patience as we may command, and to be laid down with gladness. The reader will not need to be reminded that the ultimate release of the soul, tired of the struggle of existence, in the blissful unconsciousness of Nirvana is the hope that inspires the hundreds of millions of Buddhists. Their thought finds wide response among us in minds revolted by a cheap and easy optimism. One eminent man, who did noble work while his day lasted, put himself on record as knowing "no adequate compensation for an eternity of consciousness."

For such minds sufficient is the philosophy of the Persian poet (Le Gallienne's version):

Oh! what is man that deems himself divine?
Man is a flagon, and his soul the wine;
Man is a reed, his soul the sound therein;
Man is a lantern, and his soul the shine.

Would you be happy? Hearken, then, the way: Heed not to-morrow, heed not yesterday; The magic words of life are Here and Now— O fools! that after some to-morrow stray.

But the wine of this feast has been reserved for the last. In 1887 a religious periodical asked from a number of the most eminent scientific men in this country and England an expression of opinion as to the bearing of science on the doctrine of personal immortality. As a result, there was published an array of contributions from men of great eminence, the like of which certainly never has appeared in any other ephemeral form. Such a symposium is worthy of being put forth in a separate publication. The writer regrets that he can lay before the reader only a few sentences carefully selected from each article, so as to give, as nearly as possible, the gist of each contributor's thought.

In distributing the several writers into classes he has placed among the believers in immortality everyone who could possibly be so ranked, even when he obviously held some view very different from the commonly accepted meaning of that word. A. Those who more or less unequivocally affirm immortality.

James D. Dana, LL. D., of Yale College: "I am strongly of the opinion, that there is nothing in science or in any possible developments from investigations of Nature, against immortality."

Asa Gray, LL. D., of Harvard University: "In the interpretation of Nature there are two consistent hypotheses, that of theism and that of non-theism. The former of these is the best I know of for the interpretation of the facts; the latter does not try to explain anything. Immortality of the personal consciousness is a probable, but not an unavoidable, inference from theism."

Edward D. Cope, A. M., Ph. D., of Philadelphia, writing of the results of scientific research, says: "There is evidence in support of the idea of immortality, as well as evidence against. And any positive evidence must be regarded as of far greater value than negative evidence in this question, as in all others. . . . We thus render probable the existence of a supreme mind, which is immortal; and from that premise we may infer that, under proper conditions, our own minds are or may be immortal also. . . . We cannot be sure of retaining our personality intact, although a great change might not be any cause for regret."

Josiah P. Cooke, LL. D., of Harvard University: "I believe that the existence of an intelligent Author of Nature may be proved from the phenomena of the material world with as much certainty as can be any theory of science. . . . Moreover, I am persuaded that science confirms and illustrates the priceless truths which Christ came on earth to reveal; but I do not believe that the unaided intellect of man could ever have been assured of the least of these truths."

John William Dawson, LL. D., Principal McGill University, Montreal: "What shall we say of this instinct of immortality handed down through all the generations of prehistoric and savage men? Is it a mere fancy, a baseless superstition? Is it not inseparable from the belief in God, whose children we are, and who can transfer us from this lower sphere to better mansions in his own heavenly home?"

T. Sterry Hunt, I.L. D., F. R. S.: "I think the arguments from the facts of modern science are rather contrary than favorable to the doctrine of a future life. Nevertheless, I believe in a conditional immortality, an eternal life begun already in this world, which is not man's birthright, but the gift of God."

Benjamin Apthorp Gould, LL. D., Cambridge, Mass.: "That a profound and unbiased study of any branch of natural science should lead to disbelief in immortality seems to me preposterous. . . Assuming the existence of spirit, as distinct from matter, it would be absurd to suppose it limited by physical laws, except in so far as it might employ matter as an implement."

Rev. Thomas Hill, D. D., Ex-President of Harvard College: "I would emphatically affirm that every discovery in science is a fresh demonstration of the immortality of the soul."

Asaph Hall, LL. D., Washington, D. C.: "So far as I know, the facts of modern science do not make it more difficult to believe in the immortality of the personal consciousness. . . . I think the soul of man, being capable of such flights of imagination and such trains of reason, shows itself worthy a continued existence. Such considerations do not amount to a proof; but they strengthen my belief in immortality."

Elliott Coues, M. D., Ph. D., Washington, D. C.: "There are no facts known to modern science which make it difficult to believe in the survival of individual consciousness after the death of the body. On the contrary, what is positively known of the constitution of human beings approaches nearly to a demonstration of the fact that what St. Paul calls the 'spiritual body' is a substantial entity, which the death of the natural body does not destroy. . . . There is much in the discoveries of psychic science to convert the belief in immortality into knowledge."

Daniel Coit Gilman, LL. D., President Johns Hopkins University: "I do not hesitate to express the conviction that man's consciousness of his own personality, with its freedom and its responsibility, his belief in a Father Almighty, his

hopes of a life to come,—will stand firm, whatever discoveries may be made of the evolution of life, the relation of soul and body, the nature of atoms and of force, and the conceptions of space and time."

B. Those who are agnostic on the subject.

Herbert Spencer, England (communicated by Rev. M. J. Savage): "I told him that I wished him, first, to give me his opinion as to the bearing of science, and particularly the theory of evolution, on the question of personal immortality, and, secondly, his own individual belief." "As to the first, he said he thought it did not touch the problem either way, but left it substantially where it was before. As to the second, he said he was inclined to doubt. That is, he was not aware of anything that he could regard as satisfactory proof."

Charles S. Pierce, Member of the U. S. National Academy: "Those of us who have never met with spirits or any fact at all analagous to immortality among the things that we indubitably know, must be excused if we smile at that doctrine. . . . On the other hand, I do not see why the dwellers upon earth should not, in some future day, find out for certain whether there is a future life or not. . . . If any one likes to believe in a future life, either out of affection for the venerable creed of Christendom or for his private consolation, he does well. But I do not think it would be wise to draw from that religious or sentimental proposition any practical deduction whatever."

The late T. H. Huxley, England: "With respect to immortality, as physical science states this problem, it seems to stand thus: Is there any means of knowing whether the series of states of consciousness, which has been causally associated for threescore years and ten with the arrangement and movement of innumerable millions of successively different material molecules, can be continued, in like association, with some substance which has not the properties of 'matter and force'? As Kant said on a similar occasion, if anybody can answer that question, he is just the man I want to see. If he says that consciousness cannot exist except in relation with

certain organic molecules, I must ask how he knows that; and if he says it can, I must put the same question."

C. Those who think the question wholly outside the pale of science, though, personally, they believe in immortality.

Rev. F. A. P. Barnard, S. T. D., LL. D., President of Columbia College: "After mature reflection, it seems to me that science has nothing whatever to say to the question. The only basis of our faith in immortality must be found in revelation."

Alfred Russell Wallace, England: "Outside of modern spiritualism, I know of nothing in recognized science to support the belief in immortality; and though I consider spiritualism to be as truly an established experimental science as any other, it is not recognized as such."

Charles A. Young, LL. D., Princeton College: "I think it must be frankly admitted that what is known about the functions of the brain and nervous system does, to a certain extent, tend to make it difficult to believe in the immortality of the personal consciousness. The apparent dependence of this consciousness on the health and integrity of a material structure like the brain renders it, a priori, more or less probable that consciousness could not survive the destruction of that organism. I should consider the question out of the pale of science altogether. I think it is true that certain scientific facts and general laws, such as the indestructibility of matter, the conservation of energy, and the apparent sameness of physical law and material substance in all parts of the universe which we can reach with our investigations, make it easier to accept the idea of human immortality than it would be if no such facts were recognized."

J. P. Lesley, State Geologist of Pennsylvania: "Science cannot possibly either teach or deny immortality; but every man of science must acquiesce in the fact of the general conviction and in its probable ground in some persistent part of our nature. Whether we own this persistent part, not in severalty, but in commonalty with all other men,—in other words, whether we are only individuals as to our will-power, or soul, and not individuals as to our other powers, and so, in

fact, are parts of God,—is quite another question; and its answer will give another aspect to the question of man's immortality."

D. Those who deny immortality and consider science as supporting their position.

Joseph Leidy, M. D., LL. D., University of Pennsylvania: "Personal consciousness is observed as a condition of each and every living animal, ranging from microscopic forms to man. The condition is observed to cease with death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition, that is, the immortality of the personal existence. I apprehend that the theory of the conservation of force gives no support to the doctrine, for the consciousness of the animal is only a manifestation of force which ceases with the death of the animal. While I have no disposition to deny what we have been taught,—the doctrine of the immortality of the soul,—in my personal experience I have not been able to discover the slightest natural evidence of its truth. I can conceive of no adequate compensation for an eternity of consciousness."

Simon Newcomb, LL. D., the Naval Observatory, Washington, D. C.: "No one now living has had any experience on the subject in question; and, even if we admit the hypothesis of immortality, it is difficult to see how we could ever reach any proof of it derived from experience. Our nervous systems are so constituted that they can perceive only the material in form; and thus, even if disembodied spirits exist, there is no way in which they could make their existence known to us. When it was held that man and the lower animals were separated from each other by an impassable gulf, existing from the beginning, it was easy to imagine for them destinies which had nothing in common. A consciousness which can survive the material organism and a consciousness which cannot, are of two distinct orders, between which no connecting link is possible. If man, as now constituted, is only the last in a series of forms of organic existence, starting from the lowest, and if consciousness itself has been a gradual development, akin to that of awaking slowly and gradually from a profound sleep, then it seems difficult to assign any link in the series at which we can suppose so great a break to have occurred as is implied in the passage from mortality to immortality."

Lester F. Ward, A. M., Smithsonian Institution, Washington, D. C.: "It is a universal induction of science that modification of brain is accompanied by modification of consciousness, and that destruction of brain results in destruction of consciousness. No exception to this law has ever been observed. . . . It follows that, so far as science can speak on the subject, the consciousness persists as long as the organized brain, and no longer. . . . Immortality can have no claim to the consideration of rational beings, unless it means absolute independence of time and causation. All things that have a beginning must have an end. A phenomenon that is assumed to begin at some given point of time and to continue thenceforth forever, is to the logical mind, and especially to the scientific mind, a palpable absurdity. Therefore, for immortality to be believed in by rational beings, it must be shown to embrace an eternity a parte ante as well as a parte Science postulates the immortality, not of the human soul alone, but of the soul of the least atom of matter. immortality of science is the eternity of matter and its motions in the production of phenomena."

Edward S. Morse, Ph. D., Salem, Mass.: "I have never yet seen any sentiment or emotion manifested by the species man that was not in some degree, however slight, traceable in animals below man; and immortality of the personal consciousness for one would, to my mind, imply immortality for all, to the bottom round. I have never yet seen anything in the discoveries of science which would in the slightest degree support or strengthen a belief in immortality." Quoting Prof. Huxley, he continues: "Cinderella is modestly conscious of her ignorance of these high matters. The great drama of evolution, with its full share of pity and terror, but also with abundant goodness and beauty, unrolls itself before her eyes; and she learns in her heart of hearts the lesson, that the foundation of morality is to have done, once and for all, with lying, to give up pretending to believe that for which there is

no evidence, and repeating unintelligible propositions about things beyond the possibilities of knowledge."

Probably, the most enlightened attitude of religious minds at the present time can be no better expressed than in the words of Prof. J. Estlin Carpenter, of Manchester New College (Unitarian), Oxford, England. This ripe scholar closed a course of twelve lectures at the Harvard Divinity School, in 1894, in which he treated the subject of immortality from every conceivable point of view and with the most exhaustive research into the beliefs of all races, with the conclusion that there is no ground for dogmatic statement, since immortality is not capable of proof, but is a subject of personal hope or aspiration. He quoted with disapproval a saying of Miss Cobbe, that man must be immortal, or God is unjust. We are not warranted, he said, in resting our conviction of the moral order of the universe on such an assumption.

While not everybody will be prepared to accept George Eliot's thought of God, Immortality, and Duty, "how inconceivable is the first, how unbelievable the second, yet how peremptory and absolute the third," few, probably, will dissent from her exquisite prayer:

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence;
... the choir invisible
Whose music is the gladness of the world!

### AN OPEN LETTER TO THE MONETARY COM-MISSION.

BY HON. GEORGE A. GROOT.

Gentlemen of the Monetary Commission:

YOUR note dated October 23, 1897, stating that Hon. George F. Edmunds, Chairman of the Monetary Commission of the Indianapolis Convention, had directed you to send to me certain interrogatories which you enclosed, relating to "Metallic Currency," "Demand Obligations," and "Banking," was duly received, and I take pleasure in replying to the questions seriatim. I strongly conjecture that my views will not meet with the approval of your committee, and perhaps it will be a waste of time for me to answer your inquiries. I begin, however, with the questions under the head of—

#### METALLIC CURRENCY.

1. Should or should not the silver dollars and silver certificates be redeemed on demand in gold? If redeemed, what reserves should be provided, and how?

ANSWER. They should not. Silver dollars should not be redeemed in silver dollars or in gold dollars, or in any other kind of dollars, any more than gold coins should be redeemed in silver dollars. Silver dollars, like gold dollars, are coined by the government to be used by the people of this country to facilitate the exchange of property and products of labor therein, to pay for their services, and to pay their taxes. For all these purposes silver dollars are just as valuable as gold dollars, and will perform and do perform within this country the same work that gold money performs. It is senseless to talk of redeeming one kind of money with another kind, when each has the same power to pay debts, public and private, as the The silver certificates should be redeemed in silver dollars and retired from circulation; that would put the silver dollars in circulation. The government is not organized for the purpose of carrying on the warehouse or storage business. At present it is quite extensively engaged in that

The silver dollars for which silver certificates have been issued are stored in the vaults of the government. silver certificates are merely warehouse receipts. These receipts should, when received by the government from any source, be destroyed, and silver dollars should be substituted therefor. If this were done it would be but a short time before the silver certificates would all be redeemed, and the silver dollars in the Treasury would be circulating among the people instead. The silver certificates are made receivable by law for customs, taxes, and all public dues, but are not a legal tender in payment of public debts other than those due to the United States; nor are they a legal tender for private debts; and while outstanding they are a debt owing by the United States to the holders thereof. The silver dollars, for which the silver certificates are issued, are stored away for the purpose of being paid out to those who present any such notes in sums of not less than \$10 to be redeemed. The only reason why the certificates are not presented for redemption is because they are more convenient to handle.

2. What, in your judgment, would be the probable amount of silver dollars and silver certificates presented, if direct redemption were enacted?

Answer. Nobody can tell. It is safe to say, however, that the moneymongers would be active in securing as many silver dollars and silver certificates as they could in order to exchange them for bonds, if bonds were to be substituted therefor. They are, as a rule, in favor of increasing the public debt so as to afford them an opportunity to secure a permanent investment for themselves and thereby enable them without effort to live in ease and comfort at the expense of those who produce the wealth of the nation.

3. To insure the permanent inviolability of the gold standard, what legislative measures would you recommend?

Answer. There is no such thing as a "gold standard" or a "silver standard," or any other standard of money. Money is money, whatever it may be made of. Money may be made out of standard gold or standard silver, but to say that there can be a standard of money is to state a thing that in the very nature of things is impossible. If it be desirable to go to what is more properly called a gold basis, and thereby "insure the permanent inviolability" of that basis, the thing to do, and the only thing to do, is to demonetize all the silver money that has been coined, retire from circulation and destroy all of the evidences of debt which have been issued by the United States and by the National Banks for the purpose of circulating and performing the function of money, and use gold only for money. All the promissory notes which have been issued by the United States and by the banks thereof, which circulate and perform the function of money, are not money, except such as are used by common consent, with the exception of such notes as are by law a legal tender for debts. public and private. All such notes and the silver certificates can by proper legislation be destroyed without increasing the national debt. This can be done by providing that as fast as any of such notes or silver certificates are received by the government in payment of public dues they shall be destroved. When they are all destroyed "permanent inviolability of the gold standard" will be absolutely insured. This is the only method by which it can be insured. In such case the only money that would be in circulation would be made out of gold. Can there be any doubt that the "gold standard" could then be maintained inviolate?

4. For the purpose of facilitating the use of existing silver currency what do you recommend as the smallest denomination of United States notes and banknotes which should be put into circulation?

Answer. If you mean by "existing silver currency" the silver dollars which are in the Treasury, for which certificates have been issued, then my answer is set forth above. If you mean by "existing silver currency" the silver that is in circulation, then there is no need of facilitating the use of it, for it is used now to the fullest degree. The people are not finding any fault with the silver currency. The only fault they find is that it is exceedingly difficult for them to buy it. The more there is of it in circulation the easier it will be for them to purchase it, and the greater the difficulty will be for the usurer to loan it. The people are hungry for money; they are so hungry that millions of them are perishing, financially, for want of it. The people are not particular concern-

ing the material out of which money shall be made; they are anxious for money, and they desire an abundance of it. They are not hungering for what is called "credit money," that is, notes issued by the government and by the banks, which, when issued, circulate and perform the function of money. What they want is the substance, not the shadow. I am forever opposed to the issuing of any notes by the United States or by the banks thereof to be used as a medium of exchange. He who is in favor of issuing such notes, either has no comprehension of the money question, or he is in favor of robbing the people of the United States through the channels of usury.

### DEMAND OBLIGATIONS.

1. Do you consider that there are any dangers arising from allowing the United States notes to remain as a permanent part of our circulation?

Answer. I do not, providing our financial affairs be administered according to law, which during the past several years has not been done. It were better, however, if such notes could be retired from circulation as rapidly as they are received by the government in the ordinary course of its business, and destroyed, and in place thereof be put an equal amount of coined paper money; that is, units of account, coined out of paper.

2. On what grounds, if any, would you favor the gradual but entire withdrawal of the Treasury notes of 1890 and of the United States notes?

Answer. I would require all such notes, as fast as they are received by the United States from any source whatever, to be retired from circulation and destroyed by the government, and that there be substituted therefor an equal amount, dollar for dollar, of coined paper money; that is to say, there should be coined out of paper in denominations not greater than \$20, or units, an amount of absolute money equal to the total amount of the Treasury notes of 1890 and of the United States notes, and as fast as those notes are received by the government coined paper money should be substituted therefor. That this can be done there is no doubt, since Congress alone has the absolute and sole power to manufacture money out of anything it sees fit. It is a fact that must be conceded

that paper is the best material out of which to make money from every economic point of view.

3. If it shall be decided to retire the United States notes how can it be done without adding to our bonded debt?

Answer. This question is substantially answered in the answer to the preceding question. Whenever a note is received by the government in payment of taxes or public dues, in its place should be put an equal amount of units, or dollars, coined out of paper. Said paper money should be a legal tender for debts public and private, the same as the money that is coined out of gold and silver. To the extent of the amount of said notes received and destroyed the debt of the United States would be liquidated, and there would be no need whatever of issuing any bonds therefor. National bonds mean national bondage, and the more of them there are outstanding the greater the bondage! He who is in favor of the issuing of national bonds is in favor of putting in bondage the people of the United States, and must by all right-thinking persons be regarded as a public enemy.

4. How in that case can provision be made for maintaining an adequate amount of currency available for purposes of business?

Answer. The money coined out of paper and the gold and silver money would to the extent of the amount thereof in circulation be available at all times for purposes of business. All of the money that is in circulation now, including such as is composed of the promissory notes of the government and of the banks, is available for business, and always will be as long as it circulates.

Under present conditions the best method to be adopted "for maintaining an adequate amount of currency available for purpose of business" is to increase the quantity of money in circulation to not less than \$100 per capita. This can be done by opening the mints to the free coinage of silver at the rate established by the law of 1837. There should be coined in addition thereto out of paper an amount of dollars, or units, equal to the total amount of all the evidences of indebtedness issued by the United States and by the banks thereof which circulate as money, and which are outstanding; and as

fast as any of those evidences of debt are received by the Treasury or come into the possession of the United States, they should be destroyed, and coined paper money should be substituted therefor and paid out by the government. Such coined paper money should be a legal tender for debts, public and private, the same as gold and silver money now is, and in no sense should it be a promise to pay money. It should be provided that any person who shall bring to the mints gold or silver bullion to be coined into money shall receive for his bullion the money made out of the metal he brings or coined paper money, at his election; and there should be kept on hand at all times an adequate supply of coined paper money to be exchanged for gold or silver bullion. When coined paper money is received by the bullion owner in lieu of his bullion, the bullion should become the property of the United States, and should at once be coined into money and used by the government to pay upon its coin obligations as they mature.

There should also be coined out of paper as many dollars, or units, as the total amount of the bonds of the United States that are outstanding, which money should be used to pay the principal of, and accrued interest upon, said bonds whenever they or any portion of them are presented to the Treasury to be exchanged therefor, and the bonds received by the United States should be destroyed. If the total amount of gold, silver, and paper that is put into circulation under this plan do not equal \$100 per capita, then there should be coined an additional amount out of paper so as to furnish to the people that amount per capita.

It will be said that money coined out of paper will be fiat money, and, therefore, it would be of no value. All money is fiat money; that is, all money that has power under law to pay debts, public and private, is fiat money, and if money do not have that power it is valueless as money.

It will be said also that this would make money cheap. It would be cheap as compared with the value of money now. The trouble now is that money is too dear by reason of its scarcity, whereas it ought to be cheap, so as to raise prices and thus enable the debtors to get out of bondage, and the pro-

ducers of wealth to have increased opportunities in the struggle of life.

5. If it be thought inexpedient to fund the United States notes, how can they be redeemed with an assurance that bank currency will take their place?

Answer. I am opposed to bank currency of any kind, and no right-thinking person who has any regard for struggling humanity should entertain for a moment any proposition that favors the issuing of bank currency or any other kind of currency that is a promise to pay money to be used as a medium of exchange.

6. Meanwhile, what security or gold reserves would you recommend?

Answer. I am opposed to "gold reserves" or any other sort of "reserves" as a security for money. Money needs no security. Money is always secure as long as the government which manufactures it exists. Destroy a government, and the money that it manufactures, whether it be gold, silver, or paper, is destroyed. The material will remain, but its money function will be destroyed. The material may be valuable as a commodity, but as money it would be absolutely worthless.

7. In case provision should be made for the retirement of United States notes, how could their presentation for redemption be best secured?

Answer. I have substantially answered this question in the foregoing answers. If it be desirable to retire the United States notes and substitute nothing therefor, then they should be destroyed as fast as they are received by the United States in payment of obligations due to it. To retire them in any other way except to substitute absolute money therefor would be a fraud upon the people, and he who proposes any other method is unworthy of being a citizen of the republic.

8. Should government issues be withdrawn only as banknotes are put out? That is, if an elastic system of bank issues should be adopted, would it be desirable to define and maintain any given quantity of circulation?

Answer. They should not. I do not understand what is meant by "an elastic system of bank issues." I suspect, however, that it is a sort of india-rubber system, the more you pull the farther it stretches, but as soon as you let go it returns

at once to the banks. As well talk of an elastic system of wheat-raising or corn-raising as to talk about "an elastic system of bank issues." One is just as reasonable as the other. If the people have as much money as they ought to have, there will be no trouble about the elasticity of it.

9. Would the banks in fact furnish the currency which the country needs, if the government notes were withdrawn?

Answer. No, they would not. It is not currency that the people want; they want money. They want an opportunity to buy it; they are not desirous of opportunities to borrow it. If the banks issue notes to be used as money, they will have the power to control the amount of those notes, and they would only issue enough of them to enable them to carry on their business with profit to themselves. Banks may be good things for the country, but the people never should confer upon them the right to furnish currency in any amount whatever to be used as money. If the people should do it they would place themselves in bondage to the banks. The bondage that they are under to them now is about as great as they can endure. It is hoped that the time is not far distant when they will be liberated from that bondage. They will never be, however, until there be issued and put into circulation such an amount of money-absolute money-not promises to pay money-as will make it practically impossible for people to loan it upon usury at any rate. The usurer thrives only when money is scarce, and the scarcer it is the greater his thrift. prices in general fall, he is benefited; when they rise, he is injured. The producer of wealth always thrives when prices in general rise, and is injured when they fall. That this is so there can be no doubt. All history affirms the statement.

### BANKING.

1. Is it possible to rely upon national bonds as security for bank note issues?

Answer. It is. But why should there be any banknote issues? What is the purpose of conferring power upon banks to issue their notes to circulate as money? Cannot Congress supply the demand for money? Has it not the absolute and sole right to manufacture money? If it have, then why confer upon banks the authority to issue their promises to

pay dollars, and permit these to be treated as money? There can be no good reason for it. The fact that it is proposed to permit banks to issue their notes to be used as money is an admission that there is a shortage in the money supply, and that it is desired to make up that shortage by issuing banknotes. Are not dollars, or units, quite as valuable as banknotes? They certainly are. Then why does not Congress manufacture dollars, or units, to make up that shortage? Is it not because the money-loaners of the country are desirous of controlling the money supply in order that they may enrich themselves at the expense of those who produce wealth? There can be no doubt of it. The National-Bank notes that are now outstanding are absolute proof of the fact that the money supply is short to the extent, at least, of the amount of such notes. If it be proposed to issue more notes, that fact is evidence of the fact that the money supply is still short. If Congress can manufacture money and put it into circulation, what reason is there for it to issue bonds and permit National Banks to use them as a basis for their notes? If dollars, or units, are manufactured in such quantities as the needs of the people require, there will be no occasion for issuing national bonds.

The present method of securing National-Bank notes is a very singular one. The bonds issued by the government are purchased and returned to the government, which keeps them, and then issues notes thereon to the amount of 90 per cent, and guarantees the payment of these notes. When the transaction is completed, the government has in its own possession the bonds it issued, and it has given to the owners thereof, who combine and organize a bank, notes which the bank puts into circulation by loaning them to its customers. The bank draws interest on the bonds, and loans the notes to the people upon usury at from six to twelve per cent per annum. Every National Bank, therefore, gets upon its bonds deposited as aforesaid, and the notes based thereon, out of the people interest at the rate of nearly twelve per cent per annum. bonds are exempt from taxation. This scheme is a splendid one for the bank, but it is rather hard for the people who pay the usury which the bank receives on both bonds and notes.

The amount of National-Bank notes reported to be in circulation on October 6, 1896, was \$234,026,932. amount represents about \$260,000,000 of government bonds. Those notes were loaned to the customers of the banks upon usury, and as long as they remain in circulation they draw interest. That is the way they were put into circulation. The people, therefore, are paying to those banks interest on notes and bonds which amount in the aggregate to something over \$494,000,000. Is it proposed to increase the bonds and thereby increase the notes so as to increase the amount of interest that the people shall pay on both? He who advocates a proposition of that sort has very little interest in the people who create the wealth of this country. Such a proposition is monstrous, and ought not to receive the consideration of any self-respecting person for a moment. It would seem as though the laws which permit such a thing to be done are special in their character. Just how the people are to be benefited by this kind of legislation is a mystery to me. It may not be to your commission.

2. Can any safe and practicable plan be devised for using any other securities as a basis for banknote issues?

Answer. There cannot.

3. If bonds should be used exclusively as a basis for issues, would it be possible thereby to secure an elastic note circulation?

Answer. It would not be possible.

4. If banknote issues be based exclusively on assets of the bank, is the nature and extent of the security such as effectually to protect the note-holder? What limit should be set to such note issues?

Answer. It is not. The assets of the bank other than actual money would be no security whatever for its circulating notes. This must be clear to anyone who knows anything about the banking business. Whenever a bank pays what it owes out of its assets there will be nothing left with which to pay the notes it might issue. No bank should be permitted to issue its notes, however secured, to be used as money. If a bank is to be given that authority, why not extend it to every individual in the country? Why should banks have greater rights and privileges than individuals? I never could see any reason why they should, and I believe

none exists. Why not give to the merchant, the mechanic, the farmer, the laborer, and others the authority to issue notes based on their assets? All money-mongers would oppose that, of course; and why? For the simple reason that it would ruin their business. As long as their business is protected they care not for the business of others, except to grow rich at their expense through usury.

5. Since bank assets (including stockholder's liabilities, etc.) must be the means of ultimate redemption of such issues, what funds would you deem necessary to be held as a cash reserve for the redemption of the notes; and in what form; and in whose hands?

Answer. This question is so monstrous in its character, in that it implies that a bank should have the right to issue notes to circulate as money, and that they should be secured in some way so as to protect the note-holder from loss, that I have no patience to consider it. No right should be conferred upon any person or corporation to issue notes to be used as money. Any such scheme is a swindling one, and it cannot be justified upon any ground.

6. In case of notes based on bank assets, what means can you suggest to obtain and preserve a high character of discounts?

Answer. The government has no interest in bank discounts. Whether they be preserved or destroyed is a matter of no importance to it. Whether the character of bank discounts be good or bad is a matter in which the government can have no concern. Nobody is concerned in bank discounts except the bank which loans, the persons who borrow of it, and the depositors. It is a personal matter between the bank and the borrower, and the government has nothing whatever to do with it. The character of discounts depends entirely upon the ability of the person who borrows to pay the amount he borrows and interest thereon. It is outrageous to consider a proposition for an instant to base banknotes on bank assets other than actual money.

7. Can any watchfulness of other banks connected by locality or business connections be brought to bear on a bank to prevent bad banking? Can such a scheme be devised as in cities where Clearing-House Associations detect and punish weakness, by which country banks can be guarded?

Answer. No. Let each bank take care of its own business, and make the best contract it can for itself. The government can have no possible interest in a bank any more than it can have in a farmer or mechanic or any person who produces or distributes wealth. The only way to prevent bad banking is to abolish banking. All banking is bad, and it is made possible only by reason of the scarcity of money in circulation which compels people to borrow that which they cannot buy. No man borrows money when he can buy it, and when there is no money the borrowing business will cease and banks will close their doors and business and commerce will perish. Clearing-House Associations are organized for the sole purpose of enabling the banks belonging to them to more readily and easily do their work. The public has no interest in them whatever; they are conveniences to the banks only; they have no legal existence, and therefore they could not punish. In the nature of things they could have no power to punish.

8. What plan of examination and inspection would you recommend?

Answer. I have none to recommend. Why should the government examine and inspect banks any more than it should examine and inspect warehousemen, merchants, barbers, farmers, mechanics, and others who are engaged in business? Is the banking business any more important than the business of the farmer or of the merchant? Banks produce nothing; their business is chiefly to get the wealth that the wealth-producer creates; they thrive on the interest they receive on their debts. Banks loan their debts. The banking business is the only business known among men whereby people get rich on the interest they receive on what they owe. And this business is created, fostered, and protected by law!

9. What methods would you suggest by which uniformity of note issues based on assets could be secured throughout the country? If by redemption, state where and how.

Answer. I have none to suggest except that banks should have no right whatever to issue notes to circulate as money.

10. What, if anything, beyond provision for immediate redemption is needed for securing the elasticity of note issues in periods of normal business?

ANSWER. I do not understand what is meant by "normal business." I have always supposed that all business is normal. If Congress will manufacture and put into circulation an amount of money not less than \$100 per capita, there will be no occasion to talk about "securing the elasticity of note issues in periods of normal business." The trouble is not with the "elasticity" of money; it is always elastic enough, however much or little there may be in circulation. The difficulty is in prices. There is always money enough in circulation with which to do the business of the country at the prices that prevail from day to day. It is so elastic now that few people are able to see it, much less being able to secure any of it. Your commission ought to know that the rise and fall in prices in general depends absolutely, other things remaining the same, upon the quantity of money in circulation; that if the quantity increase, prices rise; if it decrease, prices fall; that when prices are high, money is cheap; when they are low, money is dear.

The questions that your commission propounds would seem to indicate that, in the estimation of the members thereof, the quantity of money in circulation is a matter of little importance, but that the quantity of promissory notes that are in circulation, providing they are issued by the banks, is a matter of paramount importance. The issuing of notes by the government to circulate as money is, I infer, in the estimation of your commission, fraught with great danger to the banking interests of the country, and, therefore, they must be retired from circulation and destroyed. Their retirement and destruction, however, must be accompanied by a corresponding increase in the national debt. There seems to be a sentiment abroad that the banking business is about the only business that is of any importance in this country, and therefore it must be protected and fostered by special legislation in order that the money-loaning interests may wax rich at the expense of the toilers of the country. In the struggle for wealth the money-loaner seems to be in the lead, and the creator of wealth is not even a good second.

By all means 'let the elasticity of note issues in periods of

normal business" be secured if the nation be robbed and plundered in order to do it!

11. In time of panic or sudden stringency, how would you provide for additional issues by the banks to enable them to continue discounts and prevent commercial distress?

Answer. If the plan suggested hereinbefore be adopted there can never be any times of panic or sudden stringency in the money market, and, of course, there would be no need of banks issuing notes. Banks cannot prevent commercial distress. There has been in this country for more than twenty-five years last past constant commercial distress. This commercial distress has been brought about by the constant shrinkage in the quantity of money in circulation with respect to population and business. The banks have been powerless to prevent falling prices during that time. How is it possible for banks hereafter to so conduct their business as to increase prices in general and thereby prevent commercial distress? The only way possible to prevent commercial distress is to increase the quantity of money in circulation. All other methods will fail to afford the slightest relief.

12. Of what should the bank reserves consist?

Answer. Of money, and money only.

13. Should any National Bank be permitted to pay interest on the current deposits of other banks?

Answer. That is a matter that each bank must look after itself; the government can have no interest in it whatever.

14. Should deposits of country banks in reserve cities be authorized to be counted as a part of the required reserve?

Answer. They should not. That very thing is done now under the statutes, and it is an open and notorious fraud. On October 6, 1896, there were 3,676 National Banks in the United States, and the total amount of demand liabilities of those banks, as shown by the report of the Comptroller of the Treasury, was \$2,029,831,290. That same report shows that the total amount of cash they had on hand on that day was \$330,325,733. The amount of money those banks had on hand on that day would pay on their demand liabilities a little over sixteen cents on a dollar. The officers of each of those

banks reported to the Treasury Department that they had sufficient money on deposit on that day to pay twenty-five cents on every dollar of their demand liabilities. How is it possible for each of those banks to have twenty-five cents in money in its vaults for every dollar of its demand liabilities, when the whole number of banks have but sixteen cents on the dollar to pay upon their demand liabilities? The statutes permit the officials of these banks to report as a part of their reserve the amount of money they have deposited in other banks, called reserve banks, designated by the Treasury officials. When a man deposits money in a bank, that money ceases to belong to him; it is the money of the bank; the bank owes him that amount. For him to say that he has money in the bank is to misstate the fact. The bank simply owes him, and nothing more. For an official of a bank to say that his bank has made a deposit of money in another bank, and therefore has money in that bank, is to state a thing that is not true. The bank in which the money is deposited owes the bank which deposited it. It is a debt owing by one bank to the other. To count a debt as a part of a bank's reserve is a fraud upon the depositor. The law that permits such a thing to be done permits a fraud to be perpetrated upon the public, and especially upon the depositors of the banks.

15. What should be the minimum limit of capital for National Banks?

Answer. It is a matter of no importance so far as the nation is concerned.

16. Should the existing ten-per-cent tax on State-Bank notes be repealed?

Answer. There may be some doubt about the right of Congress to tax banknotes. Whether it has or has not the right is a matter of little importance. Laws should be passed to make it impossible for any bank, State or National, to issue banknotes to be used as a medium of exchange.

17. Should any National Bank be permitted to establish branches under its single management? If so, under what limitations, if any?

Answer. No, by no means.

18. Should branch banks be obliged to redeem the notes of the parent bank and of other branches?

Answer. Abolish the right to issue notes, and there will be none to be redeemed.

19. Should branch banks be required to maintain any specified proportion of reserves to liabilities, independent of regulations for the general accounts of the parent bank?

Answer. The only thing that any bank should be permitted to hold as reserve for its obligations is money, and the more of it the better.

The foregoing answers are as succinct as I can make them, and express my views upon the matters involved. If your commission were as industrious in securing the passage of laws authorizing the manufacture of more dollars, or units, as it is in securing the right to permit banks to issue notes to be treated as money, its course would be approved by a long-suffering and unhappy people. Your commission should not forget that the banking business is not the only business in this country. There are others.

Trusting that the efforts of your commission will signally fail in the work it has undertaken, I beg to remain,

Yours respectfully, GEO. A. GROOT.

# A GRAVEYARD WITH A HISTORY.

BY B. O. FLOWER.

A WRITER has humorously styled Boston a city of graveyards, and while this is not quite as questionable a compliment as that which characterized Oxford as the widow of learning, because knowledge had died there, it must be admitted that a more joyous appellation might be found, although there is a sense in which this characterization is very apt. I doubt if there is in the new world another city which treasures so many old burying-grounds in the midst of crowded thoroughfares as Boston.

Some years ago, before the St. James Hotel had become the New England Conservatory of Music, and while the Tremont House was in its glory, I remember hearing a good story bearing on this peculiarity of the Modern Athens. An invalid, so runs the tale, suffering from nervous prostration had a morbid fear of death, and the sight of a tomb or even the mention of a graveyard brought on something like a nervous chill. His physician advised a radical change of scene. and recommended a visit to a city, where the life and bustle with which he would be surrounded, and the new scenes which would absorb his attention, would effect a rapid cure. The invalid, who resided in a country town, was a man of means, and he decided to visit Boston, for which place he had ever entertained an admiration. He reached the city at night, and being told that the Parker House was one of the best hotels in the heart of the city, he went there and was assigned to a room facing School Street. In the morning he arose, feeling very much fatigued and not by any means in buoyant spirits. Going to the window he found it raining, and on looking across the street his eyes immediately rested on King's Chapel burying-ground. He had a nervous chill, and calling for the bell boy he had his valise taken to the office, paid his bill, and asked for the nearest hotel. He was directed to the Tremont House across Tremont Street. On registering he requested

a room as far from the little church on the corner as possible. Accordingly, he was given one at the other end of the hotel, but what was his dismay on throwing open the blinds to find himself looking down on another graveyard. He was immediately above the old Granary burying-ground. This time he almost collapsed, but regained enough strength to find a hotel directory. In it he read the seductive advertisement of the St. James Hotel, which, as shown in the cut, was an imposing building facing an inviting open square. Calling a cab, he went thither, and asked the clerk to give him pleasant but quiet quarters. He was assured he should be satisfied and was given a room in the rear of the building. At last he felt he could obtain a little repose, and raised the window to let in some fresh air, when, to his horror, immediately below him and stretching to Washington Street was another graveyard. History does not record whether the invalid survived this shock or not, but the story illustrates the fact that Boston has probably more old cemeteries in her crowded centres than any other city in the land. It is one of these old graveyards I now wish to describe.

Copp's Hill burying-ground, not far from the famous Old North church, from the belfry of which Paul Revere beheld the signal lights, is a spot of peculiar historical interest. But in order to reach it one must pass through the slums of the North End, where exists a world of misery, degradation, and wretchedness. This, however, is not very noticeable from the streets through which one passes, for it is in the back courts and up the alleyways leading from the more important thoroughfares that we find the denizens of the double night, the exiles of society, the Ishmaels of our civilization.

A few years ago, accompanied by the Rev. Mr. Swaffield, then of the Baptist Bethel Mission, I spent considerable time in the slums of the North End. I thoroughly explored this region, and the memory of what I saw and heard will never leave me. It was a frightful nightmare. I there beheld children three and five years old sewing all day long on clothes for the sweaters. Some of them were living in attics, some in cellars. They were old to look upon, although spring had scarcely kissed their brows. One of these little ones

heard my friend say he was forty years old that day, and she exclaimed, "Oh dear, I should think you would get so tired of living so many years!"

It was in this part of the city, within gunshot of Copp's Hill, that I met on several occasions a little fellow whose sin one day found him out, or rather Mr. Swaffield discovered to him his error. It happened in this way. Mike had attended the Sunday school every week for some Sundays before Christmas, as small boys with a certain native shrewdness and foresight are wont to do. He seemed very attentive, and his piety grew as Christmas approached. He also attended the Saturday kindergarten at the Bethel Mission. In this latter place he was rather restless and somewhat given to wandering around the teacher's desk. He was an agile boy, though he was very small. One day a philanthropic lady was standing over a group of little ones when Mike became fascinated by a small purse which she held in her hand. It drew him to her side as a bird is said to be drawn to the fatal mouth of a snake, but in this case the purse did not swallow the boy. No. it was the former that disappeared, like the bait off the hook of an inattentive angler. The lady suddenly discovered that she had lost her purse, but no one seemed to know anything of it, nor had anyone observed its strange disappearance. Mike's previous record and his close proximity to the missing property while it had been visible to the eye told against him, but he stoutly resented the base insinuation and seemed so hurt that the lady interceded for him, and when a hasty search proved unavailing, she began to apologize humbly to the little fellow. Just as Mr. Swaffield was about to give up the search, however, he noticed that one of Mike's insteps appeared much higher than the other. "Off with that boot, Mike," said he. After some remonstrance off it came, and the purse was discovered. Mike had slipped it down his boot and worked it under his heel.

Stealing was almost second nature with Mike, and he appeared devoid of all moral sensibility. The following incident relating to one of his misdeeds illustrates what Mr. Swaffield informed me was very common among the young denizens of the slums, that is, a natural aptitude for crime.

It was Christmas Eve, and Miss Griffin, the teacher of the kindergarten, who by dint of strict economy had saved up ten dollars for Christmas presents and some necessary shopping, had arranged to make her purchases immediately after school closed. During the afternoon she was called to the door by one of the needy parishioners. Her bag was on her desk, and in it her purse with the ten-dollar bill. Mike was not seen to touch the bag, but it was remembered that he had sauntered around the teacher's desk. School was dismissed, and Miss Griffin was about to start to the shopping part of the city when she chanced to look in her pocket-book. The bill was gone! Mr. Swaffield was at once consulted. He sent a message post haste for Mike, telling him he had some picture cards for him. Mike had not yet reached his quarters, and he was too thrifty to allow an opportunity for adding to his scanty treasures to pass, so he promptly returned. Mr. Swaffield took him into his small room, gave him the picture cards, and then said:

"Why, Mike, how fat you look to-day."

"Yes, I am fat," said the little fellow, with some show of uneasiness.

"But you seem to have grown fat very quickly."

"Yes, I get fat quick."

"I don't get fat that way."

"I do," stoutly answered the urchin, as he sidled toward the door.

But Mr. Swaffield was there first. "Let me see, Mike, how you get fat so quickly;" and he began to unbutton the tattered coat.

The child remonstrated, but the minister soon had the coat off, and there in the bosom of his dirty little shirt was a veritable curiosity shop—two white potatoes, a turnip, two onions, evidently pilfered from store doorways, and many other articles dear to small boys which he had probably purloined. When he found his treasure cave had been discovered, he said sullenly:

"I found a dollar bill on the street to-day."

"Well, we will look at that dollar," said Mr. Swaffield, as he drew Miss Griffin's ten-dollar bill from the motley assortment of pickings and stealings stored in the child's ample shirt bosom. Then he read him the riot act, but to all appearance the only regret felt was that he had lost his plunder.

These two incidents illustrate the monotony and weariness of life, or the infinite sadness of youth on the one hand, and the criminal propensities of many children bred and born in the democracy of darkness on the other, and reveal the essentially tragic aspect of city life in the slums even among the very young, which is one of the blisters upon the brow of our civilization.

With the slums on either side of us, we pass down Hanover and up North Bennet to Salem Street. Here a horde of ragged street Arabs crowd around us desiring to pilot us to the sexton of the Old North church. But the Old North church, though rich in historic interest, is not our goal to-day, and passing up the street we soon reach the hill top, where a short turn brings us to the cemetery, one of the most interesting and least visited historic spots of Boston.

Here, while the sentinels were slowly pacing their beats. among the tombs on this hill, on the night of June 16, 1775, a peaceful, starlight summer night, across the river upon a little hill which within twenty-four hours was to live forever famous in the annals of our history, something more than a thousand men were silently throwing up a redoubt. From time to time the monotonous cry of the British sentinels from the men-of-war, and perchance also the distant call of the picket on Copp's Hill were borne to them. "ALL IS WELL! ALL is well!" Never did strains of ravishing music fall more sweetly upon the ear of man than did the measured and monotonous "All is well" of the enemy's sentinels, as it was borne on the gentle ocean breeze to the silent workers under the star-decked sky that serene night. In the morning, from the height of Copp's Hill, it was seen that all was not well. And then were hurried council and quick action. The men-ofwar opened fire, and the flower of England's soldiery was massed for immediate action. All agreed that the rebels must be dislodged. It was not expected to be a serious labor. Indeed, the officers in red questioned whether the raw recruits from the farms would fight at all. Who were these farmer boys to stand against the picked soldiery of the proudest nation in the world? What did they know of the manual of arms or the tactics of war? It seemed incredible that they would stand an instant before the roar of the muskets and the smell of the powder. Their enemies left one thing out of consideration—the sons of the farm, village, and forest had been nursed in freedom's arm and drilled in duty's training-school.

The day was superb, clear, but not torrid. The air was soft, and the heat of the sun was tempered by a stiff breeze. Above, all was tranquil; below, all was tumult. Six English men-of-war poured forth a murderous fire. The batteries on Copp's Hill joined in the clamorous onslaught. Soon Charlestown was in flames. The roar of cannon blended with the roar of fire from more than four hundred homes. "Nothing," wrote General Burgoyne, "ever has or can be more dreadfully terrible than what was seen and heard at this time. A complication of horrors and importance above anything that ever came to my lot to witness."

The cannonading proved futile; the flying balls and the noise of battle failed to make any impression on the defiant redoubt. Save for a few ineffectual shots at Copp's Hill, the Americans maintained a sinister silence, and next we have a thrilling panorama of the stern realities of war. The veteran troops are transported to the Charlestown side. army thus massed is composed of ten companies of the oldest grenadiers. They are commanded by General Howe. They form and move forward with the nice precision of trained troops on holiday parade. They make a most imposing spectacle in their bright red coats and flashing weapons. Their polished bayonets resemble in the sunshine a long wavy streamer of light, a ribbon of burnished steel. The orderly tramp of three thousand men and the measured note of martial music contrast strangely with the wild confusion, the indescribable tumult, and the harsh and jangling noise on all sides, save in the front, where with almost sphinx-like silence the fresh-made redoubt awaits them. Nearer and nearer they approach. A few straggling shots challenge the advance. Except for this all is silent. "Do not fire till you see the whites of their eyes." "Aim low and waste no ammunition." Such are the orders of the American officers.

Burgoyne and Clinton are watching the battle from the brow of Copp's Hill. Their curiosity has deepened into inter-Their contempt and pity for the rash rebels have changed into wonder and something akin to apprehension. Suddenly the redoubt finds a voice. Almost fifteen hundred mouths spit forth death. The sickle of the great reaper has entered the field. Hundreds of men are dead. wavers and reels. Soon it breaks; only to re-form and again approach. But progress is impeded. Dead comrades check the advance of the living; but with true English determination the line moves forward. They are nearer now than before. It seems that they will have to take the rampart with the bayonet. Again the voice is heard. Again the leaden hail. Again a wavering line, and then retreat. waits no longer. Rushing down the hill he throws himself into a boat and is rowed across the river, where he lands and aids in re-forming the shattered line.

You know the rest; how the sons of labor and the soldiers of duty held at bay the flower of Great Britain's army until their ammunition had given out, and even then contested the ground inch by inch. You remember that on this fateful day, big with the destiny of freedom's cause, the Americans lost by killed, wounded, and prisoners less than five hundred, while the British loss in killed and wounded exceeded one thousand. Men called this battle a Continental defeat, and during recent times an English writer, jestingly or sneeringly, has observed that this is the only instance on record where men have reared a monument to commemorate a defeat. But in what was it a defeat? Not in numbers lost, as the British loss was more than double the American. In moral effect surely not, for less than fifteen hundred raw, untried men, even while under fire from fleet and battery, had kept at bay three thousand of the picked soldiers of King George, and were only repulsed when their ammunition was exhausted. No, as Fallingham well observes, "It was a victory, with all the moral effects of a victory, under the name of defeat."

And so to-day, when standing among the graves where rose

the tents of the British on June 17, 1775, and looking across to the stately monument which speaks of Prescott's courage and Warren's blood, we feel our pulses thrill, the spirit of the heroic past again is with us, calling for the same sacrifice, courage, and loyalty to freedom, justice, and common humanity as that which added cubits to the moral stature of our fathers and made invincible the ragged regiments of the Revolution.

But from a contemplation of the battle we turn to the graves around us, many of which were here when the tents of the British dotted the cemetery. Indeed, there are here some melancholy evidences of the brutal spirit of the foreign soldiers, which to this day reflect shame on the English troops. Thus, for example, we notice a plain headstone battered with the British bullet marks, though more than a century has passed since it was used as a target by spiteful men of small This tomb bears the inscription: "Here lies soul-stature. buried in a stony grave ten feet deep, Captain David Malcom, mercht, who departed this life October 23, 1769, aged 44, A True friend of Liberty and a friend of the publick. An enemy to oppression and one of the foremost in opposing the Revenue Act on America." The British bullets have disfigured this stone more than has a century and a quarter of severe New England winters.

After the departure of the English this cemetery was in general use for some time, but long since it has ceased to be used except for the bodies of those who hold an interest in the vaults provided by their ancestors when this city was still a New England town. Hence most of those whose names give interest to this spot belonged to the old Boston, which is merely separated from the Boston of to-day. The men and women whose ashes are here belonged for the most part to another world. They lived, thought, and labored in a quiet, easygoing time, undisturbed by the wonders of modern inventions, little dreaming that within a century steam would drive forward the wheels of manufacture and commerce, that lightning chained and controlled would make all continents as one town in point of communication, while it would illuminate the night and carry the sound of the human voice for

hundreds of miles. The world in which these ancient worthies lived was entirely different from that in which man is to-day being pushed forward at a rate too rapid to appreciate its wonders, enjoy its beauties, or develop the divinity which constitutes his real self.

Almost the first inscription which meets one's eye on entering the Copp's Hill cemetery is that over the Mather tombs. Here we are told that the revered Doctors Isaac. Cotton, and Samuel Mather were interred in this vault. Isaac died August 27, 1723; Cotton died February 13, 1727; and Samuel died June 27, 1785. Standing by the vault of these old-time religious autocrats we are reminded of the sombre and tragic associations which will ever linger round the name of Mather, and of the inflexible spirit of all these eminent thinkers, for they were men of strong mentality, which, however, was too much subordinated to the narrow and dogmatic conviction that their views were of necessity the embodiment of the truth. This was very marked in Cotton, whose strength of mind and vigor of expression unfortunately were not complemented by breadth of thought. He was a man of indomitable energy, a tireless worker, an able as well as a voluminous writer who commanded the respect of thinking Europeans to a greater degree than any contemporary American. But to-day it is not through his more than three hundred works that he is chiefly known. The intellectual monument he reared lasts, it is true, but it rests in the deep shadow of the scaffolds which through his pernicious activity, fed by that spirit of the past, bore fruit many times and filled all New England with fear and horror. However much the mind may admire the ability of Cotton Mather, and though we grant him purity of motive, it is impossible for the heart to warm toward the great religious leader whose activity was so largely represented by the judicial murder of almost a score of innocent victims.

In a small grave, not very far removed from the Mather vault, lies buried little nine-year-old Sarah Rule, who aroused the indignation of Cotton Mather by decorating his manuscript with a liberal application of ink. This grave also calls up other associations connected with the Puritan divine. It

will be remembered that, according to the good doctor, Margaret Rule was possessed of devils. His description had the merit of being definite if not cheerful, for we were gravely informed that she was haunted by nine evil spirits, who, because she would not yield to them, would bring on paroxysms of agony, while the spectator would at times be choked with the fumes of brimstone rising in her chamber.

With our present knowledge of psychology we can easily imagine how the minds of sensitive young people might come so powerfully under the hypnotic spell of the all-prevalent belief in witchcraft that not only cataleptic conditions might be induced, but also hallucinations corresponding with the pictures so vividly drawn by men of powerful magnetism and mentality, such as Cotton Mather, men who were looked up to and reverenced by all the people. But when we come to that part of the doctor's story which relates to the fumes of brimstone we feel inclined to pause and question the accuracy of his senses, even if we do not join those who call in question his sincerity. On another occasion Mather gravely informs us in his works that there were three devils walking the streets of Boston with lengthened chains, making a dreadful noise, and that brimstone was making a horrid and hellish stench. Verily, for a staid old Puritan divine Cotton Mather was gifted with an extraordinary imagination.

But the supposed witches were by no means the only ones to suffer from the spirit of Saul of Tarsus, which led men, under the delusion that they were doing God's will, to elevate hate and savagery to the plane of admirable virtues. Next to witches, if there was anything our Puritan fathers hated more than an Indian, it was a Quaker. Cotton Mather held that "poor Lo" was the special emissary and subject of the devil. But the Quakers, our good ancestors were equally certain, were the children of perdition, and it devolved upon the children of the Most High to purge the community of such pestilential fellows. Accordingly they were scourged and imprisoned. This method failing, it was enacted that they should be banished, after each one had left behind one of his ears as a warning to those who might lean toward Quakerism. After the ears had been sacrificed and their

owners banished, it occurred to the magistrates and the clergy that they were too humane. They were trifling with sin by being lenient. The Quakers were then sold into slavery; but this measure was also futile, and in the minds of the more rigid was merely a palliative distasteful to God. Hence it was decreed that the offender should be put to death. Four of this sect were hanged, and but for fear that the crown of England might seize upon the inhumanity and intolerance of these Puritan fathers as a pretext for punishing them, it would have fared much worse than it did with the Quakers.

Among the decrees passed in this connection were penalties against any person who should give shelter, aid, or comfort to the persecuted sect. On Copp's Hill we find a melancholy reminder of this spirit of persecution in the olden times, in the tomb of Nicholas Upsall, who for daring to befriend the Quakers was overtaken by Puritan law. For trying to bribe a jailer to give food to two starving Quaker women in prison this noble-minded man was fined a sum equal to one hundred dollars and banished from the colony of Massachusetts. After some years he ventured to return to Boston, but owing to his friendliness to the Quakers was subjected to further indignities and persecutions.

The gloomy belief which canopied the lives of the disciples of John Calvin gave a sombre cast to all life. God was ever the avenging judge. Man was ever the miserable worm of the dust whose just desert was a lake of eternal fire and brimstone. Indeed the horrible doctrine of infant damnation was as much a part of the gospel to our fathers as less hideous tenets, and in this ancient burying-ground we find a large vault partitioned off which in the good old times was reserved for the infants doomed to damnation or for those little waifs who died before they were baptized. The present superintendent does not like to dwell on this fact, seeming to feel that it reflects upon the spot, but like the nailpost from which the spike has been extracted, the mark remains. This terrible monument of the theological nightmare which gave a tragic aspect to life and made religion monstrous is still a part of the record of Copp's Hill burying-ground.

In this cemetery we note the grave of Hart, the builder of

the gallant old ship Constitution. Here lie the remains of the patriot who hung the signal lights from the Old North church, and here also rest the ashes of Christopher Gore, who, "by the grace of God," was Governor of Massachusetts in 1810. In pausing at his grave we are reminded how the past and future sometimes strangely touch hands. This was shown in a comparatively recent event in which the old-time Governor unwillingly played a part. When Benjamin F. Butler was chief magistrate of Massachusetts, times were not as peaceful and halcvon as some people could desire. The management of Tewksbury Almshouse had fallen on evil days. But the recreant office-holders were by no means the only hearty haters of the aggressive old Governor. Harvard College refused to confer the usual degree upon him, which doubtless caused Butler to pity Harvard. Some ministers of Boston seemed to look upon the Governor much as Cotton Mather regarded the Indians, and when on a certain occasion the executive sent out a message, either for Thanksgiving or for a fast day, which was couched in terms that seemed stilted if not bombastic, and was signed by "Benjamin Butler, Commander-in-Chief of the Armies of the Commonwealth," or words to that effect, a storm ensued, the pulpit and the scholastic fraternity were thrown into hysterics. The insolence and presumption of the Governor were unbearable. "What would the noble Governors of olden times have thought of such presumption?" demanded one of the most eminent of Boston's clergymen, a man who enjoyed the special favor of Harvard. The sleepy-eyed Governor chuckled, but said nothing until the opposition had lashed itself into a fury which made it ridiculous in the eyes of the unprejudiced. Then the Governor took occasion to inform his critics that he had been very busy with State affairs and had not taken time to prepare his message, so had instructed his secretary to copy a similar message as given by good old Christopher Gore when he was Governor of the commonwealth. This had been done, and the executive had signed the same, using the title employed by Governor Gore.

Old graveyards are famous for quaint and curious epitaphs. Nor is Copp's Hill wanting in this particular. I had frequently read in volumes giving curious inscriptions said to be copied from tombs the following verse, with the statement that under it was written the couplet given below. As this verse had been ascribed to gravestones in divers places, I had become convinced that it was the production of some wag rather than a sentiment engraved on a tomb. I was therefore somewhat surprised when I read on the slab erected to the memory of Mary Huntley, who died in 1798, the following:

Stop here, my friend, and cast an eye; As you are now, so once was I. As I am now, so you must be; Prepare for death and follow me.

The superintendent of the cemetery informed me that several years ago a writer had inscribed in chalk underneath the verses, the oft-quoted companion lines:

To follow you I am not content Until I know which way you went.

I noted on a learned doctor's tomb a relief, probably a coat of arms, which contains three ducks. To some sensitive gentlemen of the profession to-day, this might seem too suggestive to be pleasant. But though there are quacks in all professions, let us hope that the gentleman whose tomb is thus embellished was not of this number. This relief called to my mind the fact that in ancient Egypt, fourteen hundred years before Christ, a picture of a duck represented the word doctor.

Here are some lines which form a part of a stanza on the tomb of Captain Robert Newman:

Though Neptune's wave and Boreas blast Have tossed me to and fro, Now well escaped from all their rage I am anchored here below.

Among the names suggestive of liquids, found graven on memorial stones, are Milk, Water, and Beer.

In connection with this burying-ground, Mr. MacDonald, the superintendent, tells a singular story of a school prank with a tragic termination. Many years ago there lived a poor, half-witted but harmless woman, who was known as "Crazy Moll." She had a penchant for stealing forth and sleeping in this graveyard. One night a number of Harvard youths

conceived the idea of giving the North End an old-time judgment scare. Accordingly, armed with horns, they crept up Copp's Hill, and, unconscious that they were not the first on the spot, took position near where crazy Moll was lying asleep. At a signal from their leader, some of the crowd began blowing their horns, while others in stentorian tones shouted, "Awake, ye dead! Awake, and prepare for the great judgment day!" Whereupon, to the horror of the youths, a dark figure slowly arose, saying, "Good Lord, I am ready." The horror-stricken students fled in all directions, one of their number being so terrified that he became insane.

Standing upon the crest of this old hill, with the dilapidated ruins of the once aristocratic North End around us, while just beyond lies the teeming heart of New England's greatest city, with Cambridge on the one hand, Charlestown in front of us, the harbor of Boston below us, and at our feet the ashes of men and women who have been laid at rest in this spot at intervals during a period of from more than one hundred years before the Revolution, a wonderful panorama unfolds before the mind's eye.

Long ere this hill was consecrated to the dead the Indians claimed it as a home. Here at a later day men lived where now they sleep. Here the first windmill of the peninsula long ground the meal for the colonists. Around this spot clustered the homes of the great men of ancient Boston. As time passed, graves dotted the hill, and men and women came to pay a tribute of love over the solemn resting-place of their dear ones, while all the time the town behind the hill grew. The autocratic sway of the clergy waned; the civil power rose. Then began the struggle between the throne and the colony, emphasized at Bunker Hill and followed by the birth of a nation. The village which had grown to be a town became a city. Under the magic influence of the age of invention it has leaped forward until it ranks among the world's great cities. a seat of learning and a home of progressive thought, which guards with jealous eye the cradle of liberty, although some profane souls have hinted of late that though the cradle remains its inmate has fled.

# UNKNOWN NATURAL FORCES.\*

## BY CAMILLE FLAMMARION.

R. WILLIAM R. FISHER attacks somewhat inconsiderately the account which I had the honor to send to you.+ He failed to remember that a writer cannot say everything in a single article, and he seemed to imagine that the conclusions which I set forth rested on only one séance of observation. But, in order that I should admit the possibility of the existence of unknown forces around us, investigations into them must have engaged me for a long time; and, indeed, I would ask my worthy confrère to allow me to call his attention to the fact that, when the leader of the spiritualist cult in France, Allan-Kardec, passed from life to death, and was taken to the cemetery Du Nord, at Paris, on April 2, 1869 (and that was not yesterday), I delivered over his grave a discourse wherein already I summarized the results of some of these investigations in declaring that "they belong to the experimental method, and should be submitted rigidly to the test of experience." It is difficult to understand, then, why your contributor should make the objection that I arrived at a conclusion from a single experience, when it is well known that I have occupied myself with this question for more than thirty years.

Moreover, I was careful to state this in my article, which, as it seems to me, was very literally translated, on which I tender my sincere congratulations to the editor of The Arena. My opponent makes me say that "up to the 27th day of last July" I "had been completely disappointed" in spiritual mediums.‡ Where did he read that in my article? I said that "as a general thing I had been completely disappointed"; \$ that I had been "very frequently deceived" by them.¶ In what language does "very frequently" mean "always"?

<sup>\*</sup> Written for The Arena; translated from the French by Frederick T. Jones.
† See The Arena for Dec., 1897, pp. 780-747, the article entitled "A Séance with Eusapia Paladino"; also the article entitled "Camille Flammarion as an Observer of Occult Phenomena," by William R. Fisher, M. D., in The Arena for Feb., 1898, pp. 267-272.

<sup>†</sup> ARENA, Feb., 1898, p. 268. § ARENA, Dec., 1807, p. 731. ¶ Ibid., p. 731.

How did it happen that Dr. Fisher did not perceive that I recalled these numerous trickeries and illusions for the very purpose of showing that I had been on my guard with Eusapia as with all other mediums, and that I had neglected no precaution against being deceived? When, therefore, my worthy critic states at the outset that "the result of a single interview with [Eusapia] has completely overturned all the unfavorable experiences of former years,"\* he is absolutely beside the question. I sent the account of that séance to The Arena because it had been held with a medium famous for her previous scientific experiments with Lombroso, Schiaparelli, Richet, Rochas, and others, and under special material and moral conditions of security. But I did not say that this was the only experience to which I attached any value.

And now, at the outset, I reply to Dr. Fisher, that his own argument can be contested in its turn. A single certain observation is not by any means destitute of value, and may suffice to serve as the basis of an hypothesis. Take, for instance, the fall of an aerolite. You are in the country with five or six friends. You have never seen a stone fall from the sky, and you doubt the stories of such things. Suddenly a bolide appears, traverses the blue sky, rushes through space, bursts with a noise of thunder, and precipitates itself to the earth, wherein it buries itself, smoking. You pick it up; you hold it in your hands; one of your friends has photographed the fall. Does not this sole and only observation suffice to prove the fact in dispute?

But for all that, I do not wish to assert that a single observation is worth more than two, or ten, or twenty; and I beg Dr. Fisher not to make me say so. I believe, however, that we should not despise even one observation made with care.

With care. It is here that my opponent next seeks to confound me. He urges that I did not take sufficient precautions to avoid being deceived, and that even if I made myself sufficiently sure as to the medium, I was unable to prevent an accomplice from operating. I am accused of having shown a little too much French politeness towards the Bleck family, in whose drawing-room the séance took place.

<sup>\*</sup> ARENA, Feb., 1898, p. 268.

Dr. Fisher evidently believes in the existence of an accomplice. Let us examine this hypothesis, which it may well be supposed I did not fail to take into account, seeing that my own experience had taught me that sometimes it is not the medium himself who is guilty of trickery, but a pretended interpreter or a confederate.

It is true, I did not chain up the members of the Bleck family. But let us reason a little. In the first place, Eusapia arrived in the village alone, after an hour's journey by rail, and a half-hour's journey by carriage. She stayed at the house alone, for three days, and departed alone. On a previous occasion, in the preceding year, at the Lake of Como, they had induced her to pay them a visit, also alone, for the purpose of similar investigations. As regards Eusapia herself, then, the hypothesis of confederacy may be discarded.

On the other hand, is it probable that a family which had invited to their house a medium for the purpose of investigation should themselves become her accomplices and resort to trickery? I use the word "probable" in the mathematical sense which, since Laplace, has been given to it in the calculus of probabilities. The probability is perhaps one against a million.

It should be noted, moreover, that during fifteen years this same medium has given some fifty séances with different observers, and always with the same series of phenomena. That, among the people who have invited her for the purposes of investigation, she has had on each occasion a different accomplice, is so improbable as to border on the impossible.

From the point of view, however, of the rigorous scientific critic, at which I place myself, perhaps a doubt may subsist. By the aid of a sufficient dimness of light, and in spite of fastened windows and doors, it is not absolutely impossible that an accomplice slipped in. It was precisely because of this faint doubt that I classified the observed facts in an order of decreasing credibility, if one may so express himself.\* And I am astonished that Dr. Fisher should have overlooked this gradation.

It is impossible that the first of these facts, that of the levi-

tation of the table, was produced by an accomplice. That is why I placed it at the head of the list. The whole of this manifestation took place in full light, and the photograph shows the levitation plainly.

The second was produced in the same conditions of certainty. As I stated, the manifestations which took place in obscure light were naturally less satisfactorily tested.

Dr. Fisher reproaches me for not having suddenly, at the proper psychologic moment, lit a brilliant light, for the purpose of assuring myself more completely as to the reality of the phenomena. I reply that such a surprise, while amusing enough in the case of fraud, would be dangerous in the case of a medium in a condition of hypnosis, such as that in which Eusapia was during the second series of experiments. Such a thing was done on one occasion (and a friend of mine, Gustave Trouvé, a distinguished electrician, has even invented an ingenious little device for the purpose); the medium, suddenly awakened, has since been insane for six months, and the attack has been so severe that it is difficult to understand why it has not killed her. We have no right to trifle lightly with these nervous conditions. If it be admitted that light is detrimental to the production of certain phenomena, it is necessary to act consistently with that admission. The necessity is to be regretted, as I have admitted for the past thirty years; but it is admissible. To attempt to draw electric sparks from a machine in an atmosphere saturated with moisture would be childish. Would it be wise to deny the existence of the starry sky because it is visible only during the night?

My opinion is that, in order to make an observation or experiment of any kind, no matter what its nature may be, we must place ourselves in those conditions in which the manifestations are produced. It is for us then to take the precautions necessary to insure that we shall not be the victim of an illusion of some kind or other. In the séance of which I gave an account I did this as well as I was able. But I do not pretend to be infallible; in spite, then, of all the precautions taken, it may well have been that I was deceived; and to me it seems quite natural that, under circumstances as rare as they are extraordinary, those who have not themselves seen

and touched, doubt all other testimony. That has been my own experience. I have for a long time been engaged in preparing a work on "The Unknown Natural Forces," and have indeed already, in October, 1865,—thirty-two years ago,—published a preliminary edition of it. In the work in its final shape I intend to give only what I have myself observed. The work has been delayed because much time has had to be spent on it; and it has been incomparably less satisfying to the mind than astronomy and its marvels. I still believe, however, that the subject is worthy of the labor which it entails; and I hope soon to be able to send to The Arena an account of another séance, also as thoroughly verified as possible.

That we are surrounded by unknown forces; that we are acquainted with only an infinitely minute fraction of the reality, is a fact which, it seems to me, no truly scientific intellect can doubt. I borrow for the moment from my very learned colleague Sir William Crookes the following reflections regarding vibrations:

Let us consider vibrations, evidences of which we trace not only in solid bodies, but in the air, and in a still more remarkable fashion in the ether. These vibrations differ in rapidity and in frequency. That they exist, from one per second up to two thousand billions per second, we have ample proofs. We can also fully assure ourselves that these vibrations serve to transmit to living organisms effects produced by external sources, of whatever kind these may be.

As a point of departure let us consider a pendulum beating seconds in the air. By doubling the beats continually we get the following series of degrees:

																													1			-		ion	-
1	Degree							0												۰				 				0					2		
2	66		*		*				*					*							*			 									4		
3	44							*																									8		
4	44			0		0	0			0					0	0		9		9		9		 					8				16		
5	44	0	0																					 									32		
6	44																							 									64		
7	44																						. ,								1	1	28		
8	66				0								0						w													2	56		
9	4.4																0								 						1	5	12		
10	66																		*		9			 						1		0	24		

15	Degree	32,768
20	66	1,048,576
25	44	
30	44	1,073,741,824
35	44	34,359,738,368
40	4.6	1,099,511,627,776
45	66	35,184,372,088,832
50	64	1,125,899,906,842,624
55	44	
56	4.6	72,057,594,037,927,936
57	44	144,115,188,075,855,872
58	44	288,230,376,151,711,744
59	44	576,460,752,303,423,488
60	44	1,152,921,504,606,846,976
61	44	2,305,843,009,213,693,952
62	44	4,611,686,018,427,387,904
63	4.6	9,223,372,036,854,775,808

At the fifth degree, or 32 vibrations per second, we are in the region wherein the vibration of the atmosphere is revealed to us in the form of sound. At that point we find the lowest musical tone. In the ten degrees following, the vibrations per second increase from 32 to 32,768, and there the region of sound comes to an end for the ordinary human ear. Probably, however, certain animals better endowed than ourselves hear sounds too acute for our ears, that is to say, sounds the rapidity of whose vibrations lies beyond that limit.

We then enter a region wherein the rapidity of the vibrations rapidly increases, and the vibrating medium is no longer the dense atmosphere, but a medium infinitely rarefied, "an air more divine" called ether. From the 16th to the 35th degree the vibrations increase from 32,768 to 34,359,738,368 per second. To our means of observation these present themselves as electric rays.

Next comes the region which extends from the 35th to the 45th degree, comprising from 34,359,738,368 to 35,184,372,088,832 vibrations per second. This region is unknown to us; we are ignorant of the properties of these vibrations, but we must necessarily suppose that they possess some.

Next we approach the region of light,—the degrees which extend from the 45th to between the 50th and 51st, and whose vibrations are from 35,184,372,088,832 per second (heat rays) to 1,875,000,000,000,000 per second, the highest known rays of the spectrum. The sensation of light, that is

to say, the vibrations which transmit visible signs, being comprised within the narrow limits of from about 450,000,000,000,000,000 (violet light), include less than one degree.

Leaving the region of visible light, we come to that which, to our senses and our means of research, is another unknown region, whose vibrations, however, fulfil functions which we are beginning to suspect. It is probable that the X rays of Professor Röntgen will be found between the 58th and 61st degrees, where the vibrations are from 288,230,376,151,711,744 to 2,305,843,009,213,693,952 per second, or even more.

In this series it is plain that there are two gaps, or unknown regions, regarding which we have to confess total ignorance relative to the part which they play in the economy of the universe. May there not exist vibrations still more rapid? That question we are not permitted to answer.

Be that as it may, the invisible rays are incomparably more numerous than the visible ones. Our eyes thus see almost nothing of that which exists. Our assumed knowledge is only an insignificant islet in the midst of the ocean of the Infinite. Our duty is to enlarge these narrow limits; and all the efforts of the choice spirits of the world should be directed towards that end.

# MULTIPLE-STANDARD MONEY.

### BY HON. HENRY WINN.

It is time to establish an honest dollar. What is it? It is one that will cheat neither the debtor nor the creditor. It is an invariable dollar which to-day, to-morrow, always, will buy the same average amount of the commodities that meet human wants. Neither gold nor silver, neither one nor both, will do this; and it is strange that we have not much improved the money of the days of Abraham.

What are the functions of money? Mainly two: to aid in making exchanges, and act as a standard for deferred payments. When a man borrows, it is not money he wants. He cannot consume a dollar. It is some commodity which money will buy. The lender parts with capital for the promise of money, which he thinks will give him commodities again. He parts with some commodity present for commodities in futuro. The promised dollar ought to stand for the absent commodities, and, when paid, to give him, not the same commodity he gave the debtor, for that is almost sure to have become more or less valuable as it is more scarce or plentiful than it was, but the same average amount of all purchasable commodities which the money he stipulated for would buy when the deal was made.

An honest dollar, then, is one that will always buy—that is, measure—the same average amount of the commodities it is used to purchase. No natural product will do this, because every such product, including gold, varies in value, as compared with other things, by reason of the changes in its own demand and supply. This variation always cheats in a deferred payment, either the debtor by making him pay on his debt more than he got, or the creditor by giving him less than he gave. Consequently there is no natural product fit to use as standard money. Thus the tables of Mr. Sauerbeck, accepted as the highest authority by economists, show that in June last \$100 in gold would buy as much \$181 in 1873.

Those who yearn to palliate this vice that makes gold a false measure generally make two defences. First, they allege that gold ought to buy and measure not the same amount of commodities always, but the same amount of labor, and claim that labor has risen as well as gold.

The falsity of the plea is apparent. Labor brings more for various causes, mainly labor unions and inventions rendering it more productive and valuable. Thus with Burleigh drills, dynamite, and the cyanide process, less labor will get out even the gold product. In the division between labor and capital, as labor grows more productive it is entitled to more pay. The creditor did not make the improvements or organize the unions. It is the serenity of impudence for him to claim their results through the measurement of the gold yardstick. The commodity he gave the debtor, even though it be the labor itself of the time (since past labor can only exist in the form of some commodity), would never have appreciated from these causes in his hands had he kept it; why, then, if he lends it to another, for pay, should it be returned to him in a more valuable form, with interest besides? If he lends commodities to a debtor, for money is only the means of making the loan, to say he ought to have them measured off in labor, and have as much labor back in payment, no matter how efficient it may have become, or how much scarcer it may be, is as senseless as to say that when he gives the debtor the labor of a coolie he is entitled to be paid the labor of a skilled mechanic. The commodity, as labor's result, is the best measure even of labor. The trade is the loan of capital for the hire of interest, as Brown lets his house to Smith for the hire of rent. For the creditor to claim more commodities than he gave, on the plea that labor is worth more, is no more just than for Brown to ask Smith for two houses when the lease is up, besides the rent, because, from some improvement made while the lease is running, the same labor will produce two. He has back the goods, if the money measures truly, and the value of their use; and this is all he could have made from them himself.

Like reasons show the folly of the books written to prove that gold has not changed, but that commodities have fallen through improved modes of production and distribution. It is common knowledge that the average of productive power has not increased a quarter of 81 per cent since 1873. But suppose it had. The creditors did not make the improvements, and they have no right to exact more commodities than they gave their debtors. Had they kept their goods they could only have had them and their use, and when money pays them equivalent goods, and interest pays for the use, equity is satisfied.

Gold is therefore just as bad money if, so to speak, it remains stationary while goods decline, and so measures out more of them, as it would be if goods should be stationary and gold should appreciate with the same result. To be honest, gold must follow commodities and always measure the same average amount of them. This gold and silver, one or both, can never do. We propose to examine some of their vices and show a money that will.

The chief variations of gold are broadly divided into two classes, the long variation, and the fluctuation called the credit variation.

### THE LONG VARIATION.

This is the change in the value of gold due to more lasting causes, such as the discovery or exhaustion of great mines, the demonetization of one or both the money metals in important states, their restoration after disuse, or the variation in demand caused by great permanent changes in the business of the world demanding money. Thus Prof. Bowen states that an ounce of gold would buy four times as much in 1500 as in 1650. This was due to the influx of the precious metals from America. Prof. Jevons says:

There is abundant evidence to prove that the value of gold has undergone extensive changes. Between 1789 and 1809 it fell in the ratio of 100 to 54, or by 46 per cent. . . . From 1809 to 1849 it rose again in the extraordinary ratio of 100 to 245, or by 145 per cent.\*

His tables show that 90 ounces of gold would buy as much in 1849 as 129 ounces in 1857. Unless our friends who deny that gold varies, but attribute the fall in prices to improved production, shall prove that the reverse rise in the fifties was

<sup>•&</sup>quot; Money and the Mechanism of Exchange," p. 325.

because the world forgot how to make goods, we may attribute it to the gold of California and Australia. The rise of 81 per cent in the value of gold from 1873 to June last, as shown by the Sauerbeck tables, was mainly due to shutting off the increase in money accruing from the free coinage of silver, when the increase in the world's business required that addition, the restoration of the gold standard in the United States, creating a new demand for \$600,000,000 in gold, and the hoarding of gold in the great banks of Europe. These changes alone show the value of gold jumping about in variations aggregating over 600 per cent, and since 1873 more than three per cent per annum. That is to say, debtors borrowing since 1873 have, on the average, been forced by the gold vardstick to pay back in commodities (and these are all men in general really borrow, lend, or produce to pay with) above three per cent a year more than they got besides the interest they agreed to pay.

The current run of debt in the world, practically payable in gold, is estimated at \$150,000,000,000. If we do not stop to allow for offsets of debt and credit in the same persons, or the uncertain reductions in interest charges due to the business stagnation caused by appreciating gold further than to throw off \$50,000,000,000 from the estimated principal, we may roughly say that this long variation in gold subsidizes the creditor classes of the world at the expense of debtors by an unearned increment of \$3,000,000,000 per annum, equal in eight years to the entire assessed valuation of the United States by the last census. So pleasing has become this bounty that when a serious attempt was made in 1896 to cut it off by the free coinage of silver (a defective remedy, it is true, but still a remedy), the English language was put to a cyclonic stress for expletives compared with which the efforts of "Our army in Flanders" was a summer zephyr.

#### THE CREDIT VARIATION.

This is that of which Prof. Jevons says:

A careful study of the fluctuations of prices . . . shows that fluctuations of from ten to twenty-five per cent occur in every credit cycle.

Since checks combine the use of money and money reserve,

and paper and silver are kept on a gold basis, we may classify the main monetary elements as gold, money redeemable in gold, and credits. The general scale of prices seems to be fixed primarily by the supply of and demand for all the elements that perform the function of money. But a contest between gold and the other elements, for the control of prices, ever smoulders and bursts out in panics. The relative prices of articles to each other are fixed by the demand for and supply of each, money affecting the general level. We saw the rise in prices due to the increase of gold in the fifties, and that in our war due to increase of paper. They rise similarly from expansion of the third monetary factor, credits.

When prices rise business booms by reason of the production and purchase of goods to gain an expected advance. Speculation follows. Demand also increases because workmen, being better employed, consume more. Credits continue to expand, and increased demand further augments prices. Commodities are high, which is only another mode of saying that gold is cheap, since in each exchange one man buys goods, and the other money. The result is boom; dear goods, cheap gold.

Value is the relative desirability of one commodity compared with others. It is not intrinsic. The same glass of water may vary in value from a farthing to a fortune. The values affecting money directly may be classed as three: first, fiat value, which is the value a piece of metal or paper derives from its use as money, called so because this use is generally established by law; second, substance value, the value of the metal in a piece of money; third, redemption value, not in the money piece, but in the thing it promises.

Money, whether paper or gold, never passes as money in ordinary circulation except at its fiat value. If the substance or redemption value exceeds the fiat, a man will not pass the piece, but will melt, hoard, or export it; if it is less, as it generally is, than fiat value, it is latent, and no more sustains the fiat value at which the piece passes than the forty-four cents worth of silver in our dollar maintains it at par, or than a six-foot prop can hold a platform ten feet up.

Gold affects the value of money only by expansion or con-

traction of its volume. If its substance value exceeds its fiat value in the money piece, enough pieces leave the circulation to make dollars scarcer and increase the fiat value. If gold from the mine is worth less than its fiat value in money pieces, it seeks the mint and makes dollars more plenty and cheaper. We claim that this regulative money function can be better performed without the aid of gold.

Conversely, the main value of gold is fiat, that is, it is due to its demand for use as money. There is a sixty years' supply for use in the arts at the present rate, and if the world should demonetize all gold our friend Atkinson could not pound out enough from a twenty-dollar gold piece to buy a cheap hat.

Fiat value of gold in one country creates substance value in the gold pieces of another by causing a demand for export. If the United States should demonetize gold it would probably reduce the value of gold fifteen per cent through the world by the export of our supply and the abolition of our demand. Thus, when we practically abandoned gold in war time, it appeared from a table carefuly prepared in the Treasury Department (as stated by Mr. Upton, Assistant Secretary), that it took \$112 in gold in 1864 to buy as much in New York as \$100 would buy in 1861; while in London, according to Sauerbeck's tables, it took \$107 and over. So under gold do the whims, exigencies, or schemes of one country affect the business of another.

So the disuse of money in one country by the substitution of credit cheapens it, and, as Prof. Jevons says, he who promises to pay gold at a future day acts as a bear selling short on the gold market. Meantime outside the area of inflated prices gold has not fallen, and straightway goods move to the place of boom, where it has fallen, to exchange for the cheap gold, and a drain of it begins. This contracts the money volume, the great mass of debt becomes harder to pay, and credit is destroyed. An immense demand for money springs up, not only to perform the money function of the vanished credit, but to pay debts with. To add to the distress, money is hoarded by individuals from fear they cannot get it when wanted, and by deposit institutions fearing runs. The more

it is wanted, the more it cannot be had. Goods are slaughtered to get money. This is collapse. Gold has passively permitted paper and credit to boom prices and reduce its fiat value below its substance value as established by the demand for export or hoarding, until it deserts the money volume and thus reasserts its control of prices by contraction so violently that they are driven even below gold values, and the metal is won back from abroad by heavy sales of goods at a loss. Business is paralyzed, and often requires years to recover.

The tables of Mr. Sauerbeck finely show this credit variation. We give the ounces of gold required to buy the same commodities in the oscillations of five great historic panics, namely the average price for a year shortly preceding, for the culminating boom year, and a year of collapse:

		Ounces at	
Panic of	Ounces before.	Culmination.	After.
1825	1823—103	117	1827 - 97
1837	1835- 92	102	1837 - 94
1847	1845— 87	95	1848-78
1857	1852 - 78	105	1858-91
1873	1870- 96	111	1875-96

In each case the variation was perhaps ten ounces greater at the extremes than the figures show, for they give the average of full years. The figures 1852-1858 show the long variation as well, since the collapse was not to 78 but to 91, the thirteen points difference being doubtless long variation.

This panic variation is promoted if not caused by the gold system, the boom by expansions of credit or over-issues of paper fixing prices according to local demand and supply, and the collapse by the fierce struggle of gold to restore its control of prices on the lines of its universal demand and supply. The call for gold for other than monetary purposes is slight, and does not prevent its decline in value when there is a lull in the money demand for it. Its demand being dependent on foreign trade, gold lies for long periods dormant, and permits credit and paper to establish the scale of prices only to smash the market to the ruin of debtors and business when its margin of tolerance (that is, the line where goods are so high and gold is so cheap that speculators and foreign trade call for it) has been passed. The gold-standard system works like an engine

with a worthless governor, and under it business moves like a man with a ball and chain. He gets the ball before him and feeling free makes a rush, only to be tumbled back again by the ball, perhaps into the ditch. The country to-day lies where it was ditched in 1893.

The long variation, when in the direction of appreciation, imposes two clogs on business: first, it induces men to get their capital out of business if they can, and into bonds or other debt to reap the increase in the value of money; next, declining prices keep men from producing goods on which they are likely to make a loss.

Both variations unjustly divert wealth to the few and strong. Tocqueville noted in the Americans of his time a greater equality of property "than in any other country of the world or in any age of which history has preserved the remembrance." But now, largely through that triplet of mediæval barbarism, unequal taxation, monopoly, and the variable dollar, the New York probates indicate that one man in one hundred is worth on the average as much as the other ninety-nine. The ninety-nine, forced to rigid economy by want of means, consume little. The increased consumption by the rich is not enough to count. The resulting sharp reduction in consumption stops the wheels of our factories, and swells the armies of the unemployed.

### MONOPOLY OF GOLD.

A third great fault of gold lies in the power to partially corner it. No gold is in the hands of the people. The great banks and national treasuries of Europe hold, as was recently stated, \$1,947,000,000, nearly half the gold of the world. They have taken over \$800,000,000 since 1890. In 1894, as stated by the News Bureau, they absorbed \$245,000,000, while \$67,000,000 would have given them the same per cent of gold to circulation they had the year before. Gold in bank, serving as a reserve to the extent reserve is needed, is performing a money function of a high order. What is locked up beyond this, so far as the world's need for money is concerned, may as well be in the mine. In 1894, allowing for consumption in the arts, these banks locked up probably twice the previous year's supply. In Russia, for instance, the hoard of

gold is reported to exceed all paper issues. What percentage of these vast sums is needed for reserves we are not informed. Certainly a great part are not. Some of the banks will not pay gold when called for. When we remember that the bulk of these surplus hoards is in less than a dozen institutions, we realize the power a few men can exert over the gold of the world, and consequently over the prices of all our properties. They can make the available gold so scarce that the great private bankers can corner and control it.

They tell us that the managers of this gold are very virtuous and will not use their powers for private advantage. And they point to the fact that, although a few Jews in 1895 held national prosperity on tap so completely that the press described Wall street and Washington as panicky over the query whether they would hold up the United States till October, they only asked us ten or twelve millions for the job, a price which the New York bankers at Saratoga said was "dog cheap."

These are conditions dangerous to national welfare. Space allows us, however, to touch only lightly on the vices of gold—on the promontories, so to speak—or the folly of trusting the great interests of the world to the luck of the miner and the grace of the monopolist.

### THE REMEDY.

The remedy is a dollar substantially invariable, that will prevent panics, that cannot be cornered. Such a dollar can, we think, only be had through a volume of legal-tender Treasury notes, issued only by the government, not redeemable in anything, except as they are receivable for all public dues, and expanded or contracted according as the dollar shall buy more or less than a predetermined average quantity of a large number (say 100) of commodities, so that it will always buy the same average amount. This average quantity determined on will be the standard of value.

Obligatory redemption of money in any commodity like gold is only harmful. For it introduces a contest, as we have seen, between the effect of the demand and supply of money and the demand and supply of the commodity of redemption. These seldom work in harmony. The only redemption which money should have is that which the dollar gets every time it passes. This should be kept exact by adjustment of the supply of dollars to the demand as shown by prices, and not deranged by another discordant redemption. Standard writers substantially all agree that inconvertible paper will maintain its purchasing power if not over-issued.\*

Each standard commodity should be selected for its stability, uniformity, and fitness to represent all commodities, and its price should be taken in some legally selected market or markets, by a commission who frequently, say weekly, declare the percentage the dollar does actually buy, on the average, of all the commodities chosen, above or below the amount fixed on for the standard, which is represented by par, or the number 100. The percentage of this 100 that the dollar buys is the index number showing its purchasing power. If one per cent more than normal, the number is 101; if one per cent less, it is 99. Various methods of arriving at the index number have been proposed, which we need not discuss. A barometer is thus set up which shows the people constantly how far the dollar is incorrect as a measure of value. If the amount a gold dollar would buy in 1873 had been adopted, the index number in June last, according to Sauerbeck's tables, would have been 181, the dollar buying 81 per cent too much. If any standard commodity should show abnormal variation, it should be dropped, and another should be substituted till the exciting cause is removed. Whenever this barometer stands above 100, expansion of the money volume is the rule; whenever below, contraction. The percentage shown above or below par is a rough measure of the percentage of the money volume to be issued or withdrawn. The exceptions, which are easily dealt with, need not be discussed.

One may be noted. When the markets are stagnant after collapse, money is sometimes plentiful though prices are low, because it takes less money to make exchanges at low price, and there is little use for it till business revives. At such periods the injection into sluggish currents of trade of the full percentage of money required by the barometer will not at

<sup>\*</sup> See F. A. Walker on "Money," p. 277; Jevons "Money and the Mechanism of Exchange," p. 219.

once restore prices. Query, whether, after that, the issue should be continued till they are. It is true, no man can suffer, however much money is abroad, so long as prices are below par. But the inconvenience will come in withdrawing the redundant money quickly enough when prices pass the line upward. At such times, the interest rate for short-time loans of money is far less than the general rate for capital. Further issues may be suspended till money shall command a reasonable rate of interest. But such occasions will be very rare under a system so potent to prevent collapses.

Various modes of expansion or contraction may be used. An annual increment may be added to the money volume to meet the wants caused by the country's growth without raising prices more than did the \$24,000,000 a year added by the Bland-Allison act. After this the changes required would not be great. The government may replace, say, \$300,000,000 of its present obligations with call bonds. Selling them at auction will contract the money volume. Calling and paving them will expand it. Or sometimes short loans may be made to the highest-interest bidders on securities defined by law. Their payment will contract or they may be renewed. Such loans, however, must be confined strictly to the needs of the money volume. If so confined they would take the increment to the point most needed. The Bank of England at the instance of the government lent, even on goods, in the panic of 1825.

The commodity standard rests on the doctrine that the average value of one hundred commodities keeps, on the whole, closer to the average value of all, which we seek to follow, than the value of any one article can. All commodities tend to uniformity in value, because the human mind constantly strives to produce that with which the market is understocked and not that with which it is overstocked. As an average, the effort succeeds with a hundred articles (which may represent nine-tenths of the trade of the world), while it cannot overcome the accidents of any one article, especially like gold, in which so much depends on the luck of the miner. The economists act on this doctrine when they use tables of many commodities to measure gold variations. That their tables, each

of different sets of articles, all substantially agree, shows that they agree with the universal average, as numerous grain samples taken from a bin indicate, if alike, the quality of the whole.

Of the three great faults of gold, one, the long variation, would be completely obviated by multiple-standard money. There could be no permanent appreciation in the face of steady expansion, or depreciation under steady contraction. The credit or panic variation would be greatly alleviated, and probably altogether prevented. Gold being discarded, our three monetary factors are reduced to two, legal-tender paper and credit. The plan is to control the monetary action of credits, supplementing it by money in manner to render the joint action of both factors uniform. The moment credit expands abnormally, contraction begins and checks it. the collapse of credits cheapens goods, expansion counteracts. The last clause of the gold-panic maxim, "The more money is needed, the more it cannot be had," is changed into "the more it can be had." The first fever beat in the pulse of trade -the 99 of the barometer-is the signal for the brake. The system does not wait the slow drain of depreciated gold, and its final spasmodic action wrecking for years the business of the country in the equilibrium-restoring process called liquidation. In 1870, when, as we said, the gold ounces required to buy commodities A increased from 96 to 97, contraction would have nipped the boom in the bud without waiting, as gold did, till 111 was reached. Without the unhealthy boom the collapse could not have come, but the current of production, business, and employment would have been steady and ceaseless.

If credit should abnormally collapse, the system would act like the Bank of England, where any Englishman in need, having adequate security, can borrow in a crisis. In 1857 the Bank increased its loans on private securities \$55,000,000. The great panic of 1866 found the Bank with only \$29,000,000 in gold, but the week had hardly gone before it had lent \$65,000,000, and the government helped.

How superb this record of staying panic compared with that of our New York banks holding somewhat similar relations to our banking system! In 1893 they seemed determined to force the repeal of the purchasing clause of the Sherman Act. On April 8, a month before the panic began, they held (discarding fractions) \$438,000,000 of net deposits, and had loaned \$434,000,000. No indicia of panic were apparent. The Sauerbeck tables showed no boom to presage a fall. On May 20, so little had been drawn from these banks that their deposits were still \$438,000,000. Nobody was crowding them, but they had pinched their loans down from \$434,000,000 to \$416,000,000 although their surplus reserve had gone up from \$9,000,000 to \$24,000,000. Why? Their organ the Financial Chronicle said, June 23:

The Pacific coast is now feeling the effects of the crisis produced by silver legislation. The object-lesson is growing in all parts of the United States, and it is to be hoped that the cause and effect will be so distinctly traced by our Congressmen that no argument in words will be necessary to convince them that the silver law of 1890 is sapping the vitality of the country.

In five months the national banks of the country, when sometimes money was worth seventy-five per cent per annum, dragged \$319,000,000 from their wretched customers by calling in loans, though they had \$26,000,000 more in cash assets when they had done than when they began. Mr. Eckels cheered, and the government itself helped to pinch the market by refusing to buy, except at an impossible price, the silver it was commanded by law to buy, thus hoarding the money the law intended for the people by cutting off its little spigot stream of relief. In 1893, from April 11 to August 5, wheat fell from 76¼ cents to  $60\frac{5}{8}$  cents, pork from \$20.75 to \$12.60, N. Y. Central stock from \$108.50 to \$92.25.

Such is our system. Suppose, now, that on the July morning when the crisis was at its height and the news came that the banks had contracted their loans \$140,000,000, and the process was still going on, and the government was shutting off its help, this bulletin had come to Wall Street: "Government has adopted the multiple-standard system on the basis of April prices. The purchasing power of money is found to stand at 116, indicating a shortage in the money volume of \$250,000,000. Accordingly the Secretary of the Treasury will, on the securities required by law, forthwith make short

time loans of money to the highest bidders of interest to the amount of \$50,000,000 per week for five weeks unless prices are sooner restored. After that issue, if prices remain impaired, he is authorized to make further loans, but none below New York rates unless they exceed five per cent. The volume of loans will be kept up while prices are below par, but contracted to extinction promptly when they are restored." What would have become of the panic?

In a crisis, loans to the highest-interest bidders would be better than a call of bonds, for they would take the money just where it is needed. To corner money would be impossible. For no man or set of men could buy, lock up, and lose interest on, money in competition with the government presses throwing it out to fill the deficiency they were causing. As well could they corner the north wind. If one of the hundred standard staples should vary through cornering abnormally it would drop from the list, replaced by another. Confidence would be perennial, because resting on the monetary power of the government to maintain the average level of prices. "Endless chains," money conspiracies, gold drains from the Treasury, and panies as we know them would be curiosities of the past.

We now use \$1,100,000,000 or \$1,200,000,000 in gold and silver, idle capital taken from the pockets of the people, costing them, say, sixty millions a year in interest. This they would save. The only plausible pretences of advantage to be claimed for the metals are: first, that government may over or under issue paper, but cannot gold, though the mine may; next, that the new standard would differ from that of other countries.

In both these particulars the multiple standard is superior. We have shown that under gold the money of the world has been manipulated into cheating by billions per annum, and that gold has been largely hoarded with great effect on prices. Such evils could not happen here. The commission cannot cheat in its barometer of prices, since they must publish their data, which every man can verify from his trade paper. They are only registers of public facts, no more likely to falsify the record than a register of deeds would be if the originals were

always open under glass beside his books. The Treasury Department cannot cheat, for should its reports show expansion with the index below par, or contraction with it above, its crime would be seen of all men and punished. Should it issue false bulletins of its action, the fraud would soon show in the barometer. Under such tests and with such publicity, far from cheating by billions as now, the danger of over or under issue would be practically nil. That the index should ever get so far out as 181, as gold has on the basis of par in 1873, is unthinkable. A people so dishonest or spiritless as to permit it would be unfit for self-rule.

### FOREIGN TRADE.

The variance of our standard from that of other countries would not damage trade. Russia deals with other states, though on a paper basis. So did we for seventeen years, all highly prosperous except those when we were pinching back to gold. Gold goes now only as metal to pay foreign debts, and the world has never deemed international money payments important enough to call for a common coin. We should simply continue to send gold as merchandise. We produce more gold than we ordinarily export, and could pay our foreign balances a little more cheaply than now, since our miners, being deprived of the market of our mints, would sell their gold for a little less. Our Republican friends, fresh from erecting fifty per cent barriers against foreign trade, would hail with joy the multiple standard if it would add one per cent more, but it will not.

Foreign trade is swapping not money but commodities. These preserve an equalized value through the world by reason of foreign trade. A money therefore kept here in harmony with commodities would harmonize with them abroad. Our manufacturer for the foreign trade or our farmer could invest multiple-standard money months, nay, years ahead, in plants for producing goods for export, sure that the goods he will get in return will bring the steady and expected price. He can figure his profits safe from the wobble of gold. For example, had A in 1873 borrowed gold to buy a farm for raising wheat to export, his product now would bring only

half the price he figured on, and his farm a still smaller fraction. He would be bankrupt in this business. On multiple-standard money both the farm and the product would bring the same price substantially as before, and ensure his profits. This advantage attributed to a common par of exchange inheres not in gold, but in multiple-standard money, though used by only one state.

As to the advantage of keeping a currency to accommodate the importer, so that he can dip gold out of it to pay his debts abroad, no man has a right to ask it. For the process contracts our money volume and deranges all our domestic exchanges for the benefit of the foreign, which are less than a twentieth part as great, while even that fraction would be a little cheaper served by the multiple standard.

On the other hand, there is often an immense advantage in having a money that will not pass abroad. Every foreign panic or corner in gold, every state buying to hoard, by drawing gold deranges our domestic exchanges. How prices tumbled and the panic raged in Wall Street in sympathy with London when the Barings failed. But in 1866, when we were on an independent paper standard, a panic fell on London so much more severe that the Bank Act was suspended. Note our immunity. It sent up the price of gold, of course, but it caused hardly a ripple in our domestic trade. Martin, in his "History of the Boston Stock Market," boasts that in June, 1866, money stood at five to six per cent, actually one per cent cheaper than the month before, and was "abundant, while the bank rate in London was ten per cent and a panic in the market." The lowest quotations for railroad stocks here were far higher than the year before, and the dividends of Massachusetts factories showed wonderful prosperity.

This system of money, which we have urged with some political approval here since 1891,\* holds that the best test of the need of money, as of everything else, is what men will pay for it. And that, when they will pay more than the normal amount of their products for a dollar, it is safe to send instantly more dollars coursing through the channels of trade.

See Faneuil Hall speech, printed in pamphlet form, also in Boston Traveller,
 Oct. 17, 1891. Also Mass. People's Party platforms.

but when they will not give so much as the normal amount, it indicates superfluous dollars in the money volume that ought to come out. Not that every minute variation should be compensated, but every material one. When there is a money pinch, the system does not wait for some throe in the ground to unearth gold, or clairvoyancy to discover and dig it; nor does it try to get it even by slaughtering goods in Austria. But the vitalizing flow of money for relief begins almost as soon as the click of the telegraph tells the need.

The plan of the greenbacker failed in its regulator. The limitation of money to a fixed amount per capita would have created a more pinching standard than gold, for trade increases faster than heads. \$4.99 per capita met our wants in 1800 as well as \$24 does now. France gained about forty per cent in population in a century, while her foreign trade increased twenty-four times as fast, and her personal property sixty times. She would have had a sorry time on a fixed sum of money per head.

Interest regulation, except in peculiar cases, is no better. For money interest is soon affected by interest on capital generally. The scheme of issuing money convertible at pleasure into a low-rate bond, trusting that when too much money is out the interest on it will fall and the money go back into bonds, is delusive. When an excess of money goes out, interest becomes higher, not lower, and the money will not go back. When money was so plentiful in California that it was the chief export, interest was forty per cent, and under the great issues of our war it doubled.

"But," adds an objector, "neither interest on money nor interest on capital can rise if the government will lend at two per cent all everybody wants." True, but the repressed law will break out elsewhere. Prices will go into the clouds. Thus, A has a mill which clears for him, in tolls of grist, meal enough to buy a new mill once in every sixteen years. The normal interest rate on that capital is six per cent. He gets \$600 worth of meal a year, and asks \$10,000 for his mill. B, hearing that the government has decided to lend at two per cent, at once borrows \$10,000 thinking to buy A's mill and get the \$600 worth of meal a year for \$200 paid in interest.

A is not fool enough to sell his mill that gives him \$600 for money that will give him only \$200 revenue. He will ask \$30,000 so as to get his \$600 revenue as before, and B will draw the money and pay it; for he can afford to. Soon the causes that have trebled the price of mills will treble the price of meal, and B will realize \$1,800 a year instead of \$600. His selling price for the mill will be \$90,000, since it will take that to give him in interest the \$1,800 a year he gets in meal. So prices will jump, and to make the same exchanges the money volume must jump to correspond, until a hatful of money will not buy a breakfast. The system would explode, and the world would go back to barter.

The Constitution calls on Congress to coin money and regulate the value thereof. We know but one way to provide an invariable dollar, and that is, when the dollars buy too much to issue more of them and make them more plentiful; when too little to withdraw some that are out and make them more scarce. The way to tell whether the dollar buys too much or too little is, not to count heads or study interest, but to go into the market and see. Prices are the logical test of the money-volume; expansion and contraction are its modes of correction.

Where the starting-point for the dollar—the standard average it is to Luv-should be fixed, we leave for discussion. Our present money would remain out till retired by tax payments, and might at once be adjusted to the new value. Never was a great change so easy to effect without shock. If we adopt the dollar's present purchasing power, much may be said for gradually reducing it about fifteen per cent. That is the decline we should at least expect in the value of gold through the world by reason of our change if we do not overvalue our gold money and prevent its departure, unless the European banks should buy our stock and hoard it. We do not believe they dare do this and send their hoards above their circulation. If we should have an invariable dollar, while gold falls below it by loss of the American demand, the great stock of our eagles in Europe would return to be paid for and plague us. The average date of debts is such that their unjust increase through gold appreciation will average perhaps fifteen per cent. Based on gold it would not be fair to take away the right to pay them in gold, except in case of public necessity, and for this the money should be allowed to fall fifteen per cent if gold does. The reduction would start a boom in business now sadly needed.

For a time, while the fetish of gold should linger in the minds of the timid, the government would not issue or withdraw money except as the dial of prices should indicate. But having before our eyes an accepted test of what it ought to accomplish, we should learn to trust the administration to provide in advance for anticipated fluctuations, as for instance by increasing the money volume yearly by enough to move the crops, withdrawing the increment when the work is done and thus preventing a yearly pinch. The plan does not aim to supply capital, but firmly to regulate the money volume, and the statesman would win applause who could keep the index finger stillest on the dial of prices. The knowledge that the vast monetary power of the government is to be exerted to maintain general prices would of itself tend to keep them steady.

Such a system would, we are confident, stop the cheating of either debtor or creditor through money variation, save the people \$50,000,000 or \$60,000,000 a year in interest now lost on useless capital locked up in the metals, prevent nearly all the panics, render credits safer and profits surer, check speculation by halving fluctuations in prices, isolate and protect our domestic trade from the effect of foreign monetary disturbances and drains of gold, save us from money corners, prove superior even for foreign trade, and go far to keep labor steadily employed and the wheels of business turning with substantially uniform and unceasing speed.

### FRANCES E. WILLARD.

BY MARY LOWE DICKINSON,

Ex-President of the National Council of Women.

I T is not yet many days since Frances Willard died. There are still hearts that linger in the shadowy hush of that hour when the din of a great city suddenly softened to the sound of sobbing, and a mist, heavy with unshed tears, shrouded the earth and sky. There are still hearts that followed so closely after, as her white soul drifted out into the midnight, that they find it hard to turn again from the life that opened before her to the life she left behind. That life is so closely a part of herself that one feels like folding away its experiences and achievements with only such tender touches as we give to the half-worn garments of our dead. That midnight is too near; its silence broods over us; a secret sense of decency and delicacy secures it from invasion. In the wordless stillness one might possibly breathe out to her the best one thinks and feels. To talk to others of what one thinks and feels about her seems far less possible. In order to do it one must overcome the consciousness of spiritual intrusion, must admit at the outset the weakness that removes the subject beyond the region of ordinary analysis.

If there ever were in the transit of this marvellous life mistaken views, deficient insight, imperfect outlook affecting sometimes the resultant action, all trace of these is lost in love and tears. If there was ever weakness or failure, no human soul has yet, since she left us, sat for one moment in judgment, no finger has pointed to an error, no voice been raised except to exalt the beauty and nobility of her character and claim for it the admiration of the world.

The extent to which that claim has been recognized is evidenced by the tributes that have been poured out unceasingly since the day when the news of this national bereavement spread throughout our land and away to lands beyond the sea. The tardy spring and far-off summer seemed to

clasp hands and come swiftly forward to offer lavishly the treasures hidden and hoarded for the later year. Such was the profusion of flowers that the world seemed to have suddenly blossomed into beauty and fragrance for her sake. The chancel of the dim old-fashioned Tabernacle where she lay during the triumphal services in New York was like a veritable entrance into a clime of palms. All her solemn westward journey was a flower-strewn way. At different points along the road friends waited with fresh blossoms to add to those that had already breathed out for her their frail and fragrant lives. Willard Hall in the Temple in Chicago was like a tropical land for beauty, and at Rest Cottage they laid her down among the palms and lilies. Of the home church at Evanston loving hands had made a veritable temple of flowers in which she lay within sound of the lapping waters of the lake she loved, while about her swelled the music of the dear old hymns, and above her rest were uttered the eloquent words of dear old friends. And when they bore her forth to the beautiful Rose Hill Cemetery, where she will lie near to the mother she never ceased to mourn, the flowers were everywhere, making even of the tomb a place of light and beauty and fragrance, fitting well the life that had been full of light for the world's darkness and full of the beauty of holy purpose and the fragrance of loving deeds.

It was indeed a prismatic, many-sided life. And whether we think of her as the prairie child, as daughter, sister, student, teacher, orator, leader, reformer, it was on every side a white life, facing the sun and absorbing and reflecting the light.

Significant as it seemed that the earth should blossom as a rose for her sake, yet was this perhaps the least of the innumerable signs of appreciation of her character and of the world's sense of its incalculable loss. The tenderness that crowned her with flowers found thus some faint expression, and ordinarily such silent tribute is better far than words. But in this case, whether they found their way to the public through voice or pen; whether they were spoken by learned divines, uttered by gentle women, or lisped in the accents of childhood, the words uttered concerning this life and death

make such a tribute as the world has rarely if ever heard. When the flags drooped at half-mast; when the public schools closed and a generation of children were led to think reverently of the honor due to a woman; when thirty thousand men and women and children stood in the whirling snow under a sombre and lowering sky to get one more look at a white, sleeping face; when in the halls and churches of a thousand towns throngs met to weep and pray, surely it would seem as if "actions spoke louder than words."

And yet the words have far outweighed all other testimony to Frances Willard's place in human hearts and lives. They have been spoken in many languages and many lands, in the pulpits all over our own country, in myriad memorial services great and small. The secular press gave them generous space at a time when it was feverish and absorbed in what are termed greater things than the life and work of women. Most eloquent and beautiful have been the tributes in the higher-class literary and religious journals, and, last but not least, in the speech of countless loyal and loving women everywhere. We have no space for transcription, but these wonderful words make a story such as heroes and martyrs may have deserved, but such as never yet was borne on any trumpet note of fame. They are lovely and loving words, honest words, manly, womanly, strong, tender, pulsating with feeling, aglow with appreciation of the motives that dignified her life, and frank to acknowledge the supremacy and moral value of her character and work. Not only that, they are words unmixed with criticism. It may be that in the ranks of the noble men and women who knew her life there are many who did not see eye to eye with her as to the wisest methods of securing the world's emancipation from evil and its advancement toward the higher good. We doubt if there were any who failed to believe in the purity of her purpose, in her absolute loyalty to her conviction of duty. Her unswerving directness, her masterful quiet, her strong gentleness, or perhaps we should say her gentle strength, constantly drew other minds nearer to her point of view and inspired other hearts to hope and other hands to fight for the object she deemed the best. To a marked degree she held the admiration and

respect of those who differed from her in judgment. Among their utterances we have yet to note the spirit of the critic in any pen-stroke, much less the sharp touch of the mental and spiritual anatomist who probes and cuts, seeking for possible faults. Even among opponents of her policy we find the appreciation that recognized her as a comrade in whatever fight against the powers of evil they were engaged. She might agree with them or not, but she was one with all men in the warfare for the success of the higher moral forces, in which warfare they must press forward all the more earnestly now that one whom they classed as co-worker and friend has laid her weapons down.

All that the words of an admiring world could offer to any woman's memory the world has done for her, and yet she least of all women needed eulogy. For souls like hers justice is a higher tribute than praise, and to follow where she led a better offering than speech. Better in her view that the mantle of praise be changed to one of silence than that the lightest fringe of the banner under which she sought to rally the women of the world should trail one moment in the dust.

In an article necessarily limited as to space, one who stands face to face with a great life must consider what may be written, and what must be left unsaid. From one point of view we should ask what phase of a wonderful story will most interest the reader. From another standpoint we may with propriety ask what phases of a unique personality and a wonderful life will best reveal the secret of its influence and power.

Statistical facts are already familiar to our readers. Indeed, for our purpose it matters little where and when Miss Willard was born. That her life counted over half a century is only significant in the light of the fact that that half-century had the benefit of magnificent forces in magnificent action for fifty fruitful years.

We can touch only most lightly outward conditions, circumstances, incidents, or events, though it would be interesting to outline the outward conditions that marked her childhood, from the time when the baby hands of the toddling child reached for the wayside flowers as the travellers halted

at noontide on the way to their Western home, on through the free and frolicsome outdoor life at the farm and in the district school.

There is every temptation to linger over the charm of the early girlhood, large-hearted, eager-minded, and pulsing with mental and spiritual life. Even then her days were tinged by high ambitions as well as by girlhood's natural and dainty dreams. Her life as a student, unique in its development and its opportunity, makes a charming picture, with the country school and Female College at Evanston as a background, and the inward history of what such a girl as this thought and felt and dreamed to fill in the sketch.

The youth was one surrounded with every comfort, but lacking the temptations of wealth. She had in her parents the bulwark and refuge of a sturdy manhood and a strong but gentle womanhood. She had in the beloved brother and sister the companionship under which the home loves and the home ideals bud and blossom and bear fruit, until the whole world seems home, and all human hearts seem near of kin. Upon these home loves the touch of sorrow fell when the sister, whose record was one of "nineteen beautiful years," passed out of sight. To some extent we know how that experience of sorrow helped to fit the soul bereft for the great sisterhood of service in which her after life spent itself without waste and without stint.

But more than all other influences at this formative period was that of the grand and gracious motherhood that shaped her early years. Indeed, it is sometimes true that the grandest thing that can be said of a woman is that she proved herself a worthy child of a good mother. Like that mother Miss Willard was essentially a lover of home. She lived and died for "God and Home and Native Land." And while she held all three in her heart, she yet based her hope of a redeemed country and a nation won to God upon the results of the work that could be wrought for and within the home.

Deep down in her heart she cherished tender recollections of even the earliest homes of her childhood. But the house in Evanston, near the shore of the beautiful Lake Michigan, where this blessed mother lived and died, where the daughter gathered around her a little army of devoted co-workers, where she thought out her best thoughts by her own desk in her own "den," to which she went back after every march on what she considered the world's great foe, to reinvigorate body and soul, was, we believe, the dearest spot on earth to her. Here, as a faithful, loving, devoted daughter, she made herself an example for the daughters of all the land. Here, with neither husband nor child, she yet made the mothers of all children and the wives of all husbands welcome to the cheer and comfort and inspiration of the one spot that was her own.

Much of that in her life which enabled her to be the blessing she was to other homes had its root and source in this quiet spot on the shores of the lake she loved. From it she went out like a new Joan of Arc to fight the enemies of her country. Whatever bowed the head and brought tears to the eyes of women was a hurt to her own heart. Whatever wronged or stained childhood was as sore a sting to her as if the world's little children were her own. Her lifelong effort to save their sons and brothers made her seem to women like one of their own household. In no small degree she was possessed of the true mother heart, of which for years she was the eloquent and earnest apostle, and in which we find the secret and source of her after-life for humanity in the temperance field.

This mother-heart revealed itself first in the attitude that she took and maintained toward the youth of the world when her life as a teacher began.

When, as a young woman, Frances Willard entered the teacher's life for which she had marked and special endowment, its demands differed in various particulars from those of the present day. The scholarship required was according to the standard for women a quarter of a century ago. Unusual attainments or unusual thoroughness met with recognition such as they would not now receive, simply because the unusual of that time is the commonplace of the present. Acuteness of discernment in the men who had charge of educational matters made them quick to detect pedantry and most ill-content with scholarship alone. Discussions with regard to the qualifications for high positions covered far more

than knowledge of books. A woman was tested and judged also as to her ability to impart. The force of her character, the grace of her manner, the power of her individuality, often influenced or decided the choice, and made and held for her a place which her mere scholarship could have neither won nor retained.

While Miss Willard's acquirements in thoroughness and in scope exceeded those of the average girl student of her day, there were higher qualities that marked her as an educator. In a recent conversation with the former president of the Genesee Wesleyan Seminary, Lima, N. Y., of which Miss Willard became the lady president at the age of twenty-four, he said:

Almost from the day she arrived she was felt as a personal power in the institution. Without seeming to desire or to be conscious of it, she drew the girls like a magnet. Wherever she went they followed her; whenever she talked they crowded around to listen. The personality was never pronounced, never aggressive; on the contrary, it was very unassuming and gentle, but it was always powerful.

The same record repeats itself in connection with every field in which she took a teacher's part. In conference with other teachers concerning the practical methods of working out their mutual problems she was rarely the chief speaker, but nothing she said lacked point. Her keen wit might have made sarcasm a powerful weapon had it not been under the restraint of courtesy and good feeling. Kept well in hand it often enabled her to condense in an epigram the pith and point of the matter in hand.

It is rare that a mind grasps a subject comprehensively and at the same time deals ably with its details; but in all questions touching the training of youth Miss Willard seemed to grasp the matter as a whole, and to utilize all minor and insignificant points to advance whatever great end seemed to her to be of vital importance. She put her touch upon the highest thing in the character of the young and kept it there, sure that the finest part of the nature, once aroused, would ultimately dominate the lower. One result of this treatment was that the young people with whom she was brought closely in contact recognized in her an embodiment of conscience and of the absolute best that it was in their power to achieve. And if

we but knew it, the world over young people are looking and waiting for the coming of a friend like this.

Happily for the future of our country, it holds numberless young women who, awaking to the consciousness of their own powers, recognizing in themselves an individual force, are stirred with an enthusiasm to make of their lives large factors in useful work. There comes a day when this desire stirs within them like the life that bursts forth in the springtime from the buried seed under the sod. Often they do not know the meaning of these strivings of their own souls. If, at this stage, some heart cares enough to interpret such natures to themselves; if some mind takes the guidance of this vital, youthful force; if some inspiring spirit helps them to better knowledge of their own possibilities and stimulates them to attempt the noblest life, that friend becomes to them like an angel out of heaven. And this sort of friend Frances Willard was to many and many a young soul. It is not strange, then, that wherever she came in contact with young people she stirred them to devotion to herself as well as to devotion to such service for humanity as that in which she was both leader and example.

It is natural to consider Miss Willard first as a reformer and to dwell upon the influence of her character and life upon the great moral questions of temperance and purity. But we must not forget that, had she done nothing in these her mightiest fields of work, her influence on the character of the young was sufficient to have made her existence rounded and rich and full. She must have recognized her power as a moral educator, knowing that leadership and distinction awaited her along this line. The fact that she turned away from it when new opportunities opened, and, in spite of all temptation, held herself to the temperance reform, is the strongest evidence we could have, that the secret of her moral influence was her own unswerving moral rectitude. The thing she did was what she believed the right and necessary thing to do. Therefore she attempted it, thus educating by example as well as by word, and living out in her own life the thing her lips had taught.

Leaving all these fascinating experiences of her earlier

years, though they make a story richer than fiction in personal interest and charm, we must hasten to the time when, moving "toward the full stature of the perfect woman," the training and practice of her youth began to touch still more profoundly the moral conditions and activities of the world. Miss Willard as a daughter, as a student, as a teacher, as a friend, a creature of brilliant intellect and loving heart, was one woman. Miss Willard as a leader of an army marching toward a great reform was another woman, allied to the first as is the fruit to the blossom, as is the glory of the full day to the twilight of the early dawn.

To realize the full significance of what her leadership in the Temperance Reform meant, we should be able to turn the leaves backward and to read rightly the signs of the times when, a quarter of a century ago, this great movement came into strong relief. We ought to revive the social, political, and educational conditions of our country, to recall its prosperity and its mighty and manifold causes of gratitude, and, with even balance, also to measure its unutterable misery and the secrets of its shame. More than that, in order to judge fairly what it meant for a gentle woman to lay one weak white hand at the throat of the giant evil of the day, we should know how to estimate the influence of that evil upon the moral forces and the social conditions of the time.

To this end also we ought to turn the leaves on which is written the record of all which had previously been done in the line of temperance reform. Some of us may have forgotten the period when religious influence and moral suasion were considered the prominent and more effective agents against the alarming growth of intemperance and vice. We should pass from that stage to a consideration of later efforts to make the restraints of law do the business of restraining grace. From these evangelistic and legal phases we should go forward to the educational stage of temperance reform, in which at last its advocates learned to study the causes of the evil and to search the world for a practical cure of the vice and an alleviation of its resultant misery and shame.

All this backward record makes an intensely interesting story. It should be well known if we would rightly estimate

the place and the power of the Woman's Christian Temperance Union. It should more especially be known if we would see in the right light the woman who for a quarter of a century stood in the forefront of the battle and led a mighty host through one or another department of effort to one or another summit of success.

We ought to remember also that the work itself for many years could not be classed among popular movements. Its political attitude divorced it from the sympathy of multitudes of good temperance people, who felt that its success depended upon its keeping to non-partisan lines. We ought to remember how powerful were the interests that combined against it. We ought never to forget that though a great multitude of women rallied to its support, yet that support is, to this day, withheld by a much larger number, representing the forces of which the organization still has need.

Knowing all these things, one is prepared to recognize the qualities of this woman leader, who saw her work widen until there was hardly a need or a woe of humanity that was not included in its all-embracing plans. It is a significant fact that always and everywhere minds of finest fibre and hearts aglow with unselfish love for humanity drew about her and made a corps of leaders such as never rallied about any great leader for any other moral fight. To her was given the heart of flame so aglow with love and longing for humanity that it drew the tender and noble hearts of her followers within the circle of its radiance and warmth, and sent them, too, forth to cheer and illuminate the world. To her was given such power of discrimination, such spiritual discernment, as enabled her to choose the best, and the inspiration that held the best through all these years in loyalty and love to herself and in labor for her cause.

In her opinion the world belonged to women that they might comfort it, save it, help to redeem it and uplift its manhood into true sonship of God. In this work, as her divine mission, from first to last she unswervingly believed. For such saving and uplifting she battled in life and pleaded almost to the hour when pleading changed to praise.

As the grand agency for the accomplishment of the eleva-

tion of mankind, she early appreciated the power of organization. No woman has to the same extent been the teacher of the higher principles of coöperative effort. Her educational work for the women of her day has no parallel in this direction. She was great in many ways, but in none was she greater than in the fact that she had the power to discern, to inspire, to educate, and to utilize the highest spiritual forces in other women. To her must be given credit largely for that waking of the women of our country to a knowledge of their own possibilities and powers that has marked the last quarter of a century. She worked after God's methods through humanity for humanity's sake.

What such a work must have meant to this great-brained, great-hearted woman we shall never know. We have had some glimpses of its personal labor and care. We know a little, but only a little, of its suffering, and sacrifice, and weariness, and pain. We have had a hint now and then of what it sometimes meant of misjudgment and misunderstanding and lack of recognition. There must have been much toil in the face of disheartenment and sometimes of seeming defeat, and we can be sure that there was much of joy and inspiration and blessing and exalted peace.

After a quarter of a century of work like hers, her last years should have been one triumphant forward march toward the higher ministries beyond. Each step of the way she should have borne the blessed consciousness that, more than any other woman of her day, she had touched and stirred the highest impulses of motherhood in the hearts of women—lofty and lowly—until it reached out eager arms beyond its own children and clasped to its heart all the orphaned creatures of God's great world.

How bravely she wrought on and on, even when, as many friends believe, she might have had years more of vigorous life had she been more self-indulgent and self-sparing, her death will prove. How wisely she wrought, the future will decide; but there can never be any difference of opinion as to the sincerity, the earnestness, and the forethought by which she brought about much of the changed sentiment with regard to all reform in which the world rejoices at this day.

What her life yielded to her of the joy that she had earned, we can only feebly judge, but as years go on and her great deeds, and thoughts, and inspirations, and friendships are gathered up and laid in order before us, there will be revealed more and more its significance to the world. From the standpoint of to-day it seems as if the future could have but one verdict—that there has gone out from us a beneficent influence that we can ill spare, a grace and gentleness that we can never cease to miss, a power over human souls that eternity alone can measure, a love for humanity that has hardly been excelled, and a devotion to the highest conception of duty which hastened her life to its end, and which leaves us mourners to-day.

# THE NOVEL-READING HABIT.

BY GEORGE CLARKE, PH. D.

THE preponderance of fiction in the literature of the closing decades of this century is the most salient feature in the literary history of our times which will strike the future historian. Fiction has been invading other provinces of literature to an extent which we should be glad to ascribe to an extraordinary abundance of imaginative and creative genius, if there were not a more probable explanation which is not quite so flattering. In order to understand and enjoy a novel there is no need of any previous special training or unusual mental capacity, so that the novel appeals to a wider circle of readers than any other kind of literature. As writers of every kind naturally desire to reach as large a public as possible, the consequence is that archæologists, historians, philosophers, sociologists, scientists, theologians, and moralists have learned the art of diluting and sugaring with a love-story the substantial nourishment they offer us. Whether our enormous appetite for fiction is merely a temporary pathological condition or is destined to be permanent, it is certainly deserving of interest and attention.

The extraordinary fascination which fiction exercises is doubtless due to its power of lifting us up out of the region of the commonplace, and transporting us among scenes of enchanting interest. In proportion as our own lives are dull and monotonous the charm of fiction is more powerful. Happiness, Aristotle says, is essentially an activity, but many of us are by nature lethargic and disposed to shrink from the personal activity that would make our lives happy and interesting to ourselves. But the power which we have of sympathizing with others in their ambitions, joys, and sorrows—that gift of the imagination by which we are enabled to contemplate the careers of others with a personal interest by identifying ourselves for the moment with them—supplies us with a means of obtaining a sort of happiness by proxy, while our

own attitude is entirely passive. It is by furnishing this kind of happiness that the novel has won its immense popularity.

It must be admitted, too, that as a producer of enjoyment, fiction has some advantages over active existence. The sensations excited by fiction, though inferior in intensity and permanence, are superior in rapidity of succession to those of real life. A novel crowds for our enjoyment into the space of a few hours the most interesting sensations experienced during as many years by its principal characters, passing over in silence all that is commonplace and trivial. In the skilfully constructed novel every point capable of enhancing the effect is brought into relief, hidden details of character and incident, which in actual life would escape the eye of the ordinary observer, are illuminated by sidelights of humor or pathos, each act is plainly interpreted and referred to its proper motive, and its significance in the general course of events is explained, while the characters and plot are constructed expressly with a view to novelty and impressiveness. If the novelist is not gifted with the insight to detect the tragedy or comedy lurking beneath what seems merely commonplace, and with the skill to reveal it, he contrives to secure the interest of his reader by means of the marvellous and extravagant. But an incident or a scene, even in real life, may be so described by a master of literary art that an ordinary person will derive more pleasure from hearing or reading the description than he would have felt as a spectator of the actual incident or scene itself. This does not imply an exaggeration or distortion of facts by the narrator, but that his vision is quick to perceive and interpret significant details which the common observer would pass over as trivial. Most of us have known persons so gifted with powers of narrative that their company in an adventure of any sort was valuable, for the reason that the other participants never knew how thrilling the adventure really had been until they heard these specially gifted persons describe it afterwards. The spectators of any remarkable occurrence—a railway accident, a street riot, a court trial, or a horse-race-scan the newspaper account next day to find out how it all happened, knowing that the skilled eye of the journalistic craftsman has seen more than their own duller vision

detected. And when a gifted narrator can do so much with plain facts, what is to be expected when he is at liberty, as in fiction, to lavish on the recital all the resources of his invention and imagination?

The novelist, morever, chooses for his themes those which have the most absorbing and universal interest. Of all the objects of human desire, the most passionately sought are probably wealth and love. If we are to judge of the intensity of the passion of love by the rapture which a truly loving betrothed couple seem to enjoy, or by the delirious happiness of the average honeymoon, we shall have to admit that the most ecstatic pleasure of which normal human nature in its prime is capable results from the sentiment, emotion, passion, or whatever one may choose to call it, of love—love triumphant.

This is the theme, then, which is preëminently chosen by the novelist in order to excite the highest degree of sympathetic pleasure in his readers, and he relates over and over again, with altered scenes and incidents, the old story of the awakening, development, difficulties, and final triumph of love in two human hearts. The reader loses for the time being his own identity in that of the lovers, sharing in the anxious longing which precedes mutual acknowledgment, and in the rapture which follows it, in a degree depending on his own mental constitution and on the skill of the narrator.

In a similar manner the novelist uses for his purpose the passion for wealth, enlisting the reader's sympathy for the successful struggles of the hero against adverse fortune, or feasting his imagination with a picture of the luxuries enjoyed by the rich.

Here and there may be found a novel which does not depend for its interest on either of these themes, but to achieve a wide success such a novel must be written by a master hand.

As imagination is the faculty chiefly exercised both in the creation and in the enjoyment of fiction, it might be supposed that fondness for this kind of reading is an indication of a strong imagination and a superior type of mind. But this is far from being true. An unusual love for and addiction to literature of this class are perhaps evidence of a receptive and

quick intelligence, of an ability to represent rapidly to the mind the idea presented in the printed word, and perhaps also of some appreciation of literary art, for no book that is interesting can be quite devoid of literary art. But an undiscriminating love of fiction, which accepts with avidity anything in the form of a story for the sake of dispelling ennui, is the mark of an indolent, unpractical, resourceless mental character.

Neither does unrestrained novel-reading tend to cultivate a strong imagination, for the reader's imagination is never for a moment left to its own resources, but simply surrenders itself and follows blindly where the author chooses to lead. A mental faculty can be cultivated only by effort and exercise, and the effort required of the imagination in order to picture to itself scenes and situations of which the complete material is furnished to it is so slight as to be of insignificant value. The average novel, moreover, does not deal in those brilliant gleams of imagery which the best poetry flashes on our minds, and which remain imprinted there for our future delight and as an enduring treasure. The panorama unfolded by the story-teller makes only a transient impression, which pleases while it lasts, but which demands so little effort on our part that it is soon effaced by other impressions of a similar character. The constructive and creative imagination of the reader is allowed to lie torpid. Fiction has therefore especial attractions for persons who are deficient in mental energy and creative powers. It is true that many really great minds have found pleasure in reading novels, but it has always been the pleasure of relaxation, and not to be compared with the intense enjoyment which they have derived from the activity of their mental powers. The novelist performs for us moderns in some respects the same service as the rich man's jester rendered his master in former days. The jester's business was to produce at need the quips and conceits which amused his master's hours of ease and banished his ennui, the master meanwhile feeling that he had paid money to be amused, and was not called on to furnish any of the entertainment himself. The peculiar charm of novel-reading is that the reader's mind is simply receptive and no exertion is necessary for full enjoyment. When the novelist appeared the jester's business was doomed.

The effects of novel-reading have been well compared with those of indulgence in opium or intoxicating liquors. While we are under the influence of a novel (especially one of the "sensational" variety) our cares and anxieties are for the time forgotten, and our reasoning faculties are allowed to rest, while our imagination is delighted with a succession of fancies and visions. But this sort of indulgence is attended with danger, for frequent repetition of it will produce a habit and craving. The escape from tedium and anxiety is so pleasant that a person who has once experienced it is easily tempted to repeat the indulgence, and every new enjoyment of the pleasure adds to the power of the temptation. Persons of an indolent disposition or who have an abundance of leisure time, and who have not acquired by education a healthy interest in subjects of serious study or a taste for what is best in literature, are the easiest victims. They find in a novel a means of passing through thrilling adventures, of falling in love and getting married, of enjoying sprightly conversation, and of associating, it may be, with princes and duchesses, without once quitting their easy-chair or being obliged, as in real society, to make some exertion for the entertainment of others. If the novel is tedious in parts, they are not restrained by motives of courtesy from "skipping," a liberty one cannot always take when bored by the conversation in a drawing-room. In this way the novel comes to be regarded as an unfailing resource for idle hours, and the habit of resorting to it may be formed as readily as the craving for narcotics or stimulants.

The formation of this habit, to the destruction of all relish for substantial and nourishing literature, is the chief of the pernicious consequences entailed by much reading of fiction. It is noticeable also that in the case of the novel-habit, as of the liquor-habit, it is not the pure and wholesome article of the finest brands that is most apt to produce the craving, but the impure and inferior stuff with which the market is flooded, and which a discriminating taste will reject. The effects of the novel-habit are not so conspicuous as those of tippling, and are doubtless less disastrous to mind and body, but it

might fairly be urged that habitual debauches of novel-reading work sufficient havoc on the mental faculties to justify a crusade against the evil. If the production and consumption of fiction proceeds at its present rate we may perhaps one day see an Anti-fiction Society started, with pledges of total abstinence from novel-reading, and perhaps a new Dr. Keeley calling attention to a "cure" for the habit, which he will prove to be not so much a reprehensible vice as a hereditary disease for which its victims must not be held accountable.

Certainly the few workers in other fields of literature would have reason to hail such a "cure" with joy. Fiction has so nearly driven other kinds of literary production from the field that to the average reader the word "book" means only a novel, and "author" is synonymous with "novelist." In a recent number of one of our comic papers some verses appeared entitled "The  $\Lambda$  B C of Literature," each stanza being a squib on some popular living writer. That "literature" in its usual acceptation means hardly anything but "fiction," was shown by the fact that, with one exception, all the twenty-five authors mentioned are writers of fiction, and nearly all of them are known to the general public only as novelists. In popular estimation historians, essayists, and poets are almost ignored unless they have made their immortality sure by writing a novel.

The similarity of the novel-habit to dipsomania may be observed in the way in which it manifests itself. When the confirmed novel-reader has an idle hour the craving for his customary dissipation seizes him. Not being conscious of the viciousness of his habit, he offers less resistance than the toper, and proceeds at once to indulge it. If he has not at hand the means of doing so, he has only to proceed to the nearest public library, where his narcotic is dispensed gratis. The dipsomaniac has to pay dear for his indulgence, for public feeling is against him and legislation places difficulties in his way, but the novel-fiend has everywhere the sympathy of a vast majority of the voters, many of whom are victims like himself. Having secured his book he has hardly patience enough to wait until he reaches home, but will sometimes open it at once and read it in the public cars or as he walks along the street.

Standing not long ago at the entrance to a public library in one of our cities, the present writer observed a young lady leave the building with a novel she had just borrowed there. Evidently she had been suffering from a bad attack of the craving, for she held the book open in her hand, reading with avidity; walked, still reading, to where her bicycle rested against the curb of the sidewalk; closed the book for a moment while she mounted her wheel; reopened it when she was safely launched, and placidly continued her reading as she pedalled her way along a moderately busy thoroughfare. There have been complaints from the publishing houses that the bicycle was damaging their business, but this incident would seem to show that the two interests are at least not necessarily hostile.

The principal fault of novels of the average sort is the negative one of being worthless, and they are dangerous only because they possess attractive qualities which give rise to a habit, to the exclusion of really profitable occupations. Almost any innocent occupation of one's time would be preferable to reading a poor novel. Even when idle one cannot exclude thought, and quiet contemplation is a mental exercise not without its value. If novels were more scarce much of the time now wasted on them would be given to books of a more profitable kind, a taste for good literature would be cultivated, and the best products of the best minds would not be, as they are now, a treasure unknown to the multitude. Among the millions who constitute the reading public how many individuals are there who ever think of opening a volume of poetry?

If our main object in the training of our children were to render them dependent for their intellectual entertainment on works of fiction, we could hardly pursue any method better calculated to produce that result than the plan at present followed. From the time that a child has learned to read words of one syllable he is supplied with stories written in a style and language adapted to his capacity. There is no difficulty in finding such books for him; hosts of writers and publishers are engaged in supplying the demand. There is a "Youth's Page" in the Sunday newspapers and family periodicals, and this department consists chiefly of stories. There are periodicals containing numerous tales, and published expressly for

children. Every Christmas sees a new flood of tales and fables poured out for the enjoyment of young readers. Love of reading is considered a highly promising sign in a child, and is strongly encouraged by parents and teachers, who are generally satisfied with prohibiting books of an immoral or bloodthirsty kind, without extending their censorship to what is merely worthless and silly. Even the Sunday-schools contribute their share to the enervation of the young mind. The successful Sunday-school teacher is the one who can enliven his teaching with thrilling anecdotes, and the successful scholar receives as his reward a handsome volume containing, probably, the adventures of some boy-paragon, his struggles against the allurements of cigarettes and naughty language, and his final triumph and apotheosis as a prosperous man of business and pillar of Sunday-schools. One might almost suppose that the greater part of juvenile literature was deliberately designed to reduce the minds of the boys and girls who read it to a fit condition for the subsequent reception and enjoyment of the trash brought out for adults in the form of novels. It is tolerated on the ground that "any reading is better than no reading." But if the fiction placed within the reach of the young were immensely curtailed in quantity and only the best retained, their leisure reading might have as high an educational value as their school studies. And it is an error to suppose that reading trashy books will eventually lead to reading healthy literature.

While emphasizing here the harmful effects of the fiction that is morally unobjectionable, it is not intended to underrate the corrupt influence of immoral novels. But the novel that paints vice in attractive colors, that caters to ignoble or dissolute passions, or that gives currency to vicious principles of conduct, if it displays sufficient ability to make it deserving of notice, is at once branded by the critics as immoral and dangerous, its character is soon generally known, and anyone who reads it does so at his peril. It is true that the critics sometimes confound mere unconventionality or indecency with licentiousness, and stigmatize as immoral a book that is no more so than a treatise on anatomy. The most licentious books are not those of the realistic school.

There is, however, a fault which is very common in a certain class of fiction, and which generally escapes the critic's strictures, but which does considerable harm of its own-the fault, namely, of ascribing a supreme importance to wealth and social station. The novel whose characters move only "in the best society," which casts a fascinating halo over the advantages of wealth, and conveys to the reader the idea that outside the pale of the "smart" people no human being deserves notice and life is not worth living, has a tendency to excite discontent with one's condition and to foster the propensity to cupidity that is only too strong in all of us. The discontent thus produced is not that "divine discontent" which has been so prolific for the amelioration and advancement of the race, and which is based on a perception of the possibilities open to ingenuity and industry; it is a purely personal and selfish feeling. The young man or woman of limited means who indulges much in light novels of the fashionable world cannot avoid contrasting his or her laborious life and restricted hours and means of pleasure with the gay existence of those who live for pleasure only, and the effect on the mind is likely to be a depreciation of the means of happiness within reach, and an envious feeling toward those whom the accident of birth or fortune has favored. When wealth is regarded as the supreme good, the character of the means by which it is secured must assume a secondary importance, and this large class of novels may fairly be charged with some share of responsibility for the scrambling after riches, the pliant conscience in speculative transactions, and the pretentious style of living on narrow means of which there is daily evidence.

It may with some justice be urged in favor of the society novel that even if it attaches false values to things and shows an indifference to some of the most serious phases of life, it at any rate acts as a vehicle for disseminating the ideas and sentiments which prevail in the upper strata of society, and which, as far as manners, taste, and even questions of personal honor are concerned, represent a higher grade of culture than those in vogue in the social ranks to which the great mass of readers belong. It might even be maintained with truth that the average novel improves on those ideas and sentiments,

representing their tone as higher than it really is. A novel of this class is not usually hampered by a determination to stick to the exact truth. Its hero is quite incapable of the most trifling deviation from the straight path of gentlemanly honor; the author would rather depict him as misled by passion into the gravest moral lapses than as playing the part of an eavesdropper for a moment (except unavoidably and with unutterable distress to himself) or as clearing himself from unjust reproach at the expense of the real culprit, if the latter happened to be a woman. To assist in diffusing a more delicate sense of honor, more chivalrous ideas regarding women, and greater refinement in manners and language is undoubtedly a merit; and if to this merit be added that of affording a few hours' unprofitable entertainment we have made up the entire sum of the contribution made by the society novel to human well-being. The mental and moral interests of mankind would have little loss to record if all the books of this class that have been or are to be written should be suddenly swept out of actual or potential existence.

It may seem to be an injustice to dwell upon the mischievous effects of the inferior grades of fiction, and to say nothing of the wholesome and elevating influence of the best novels. It is quite true that human thinking and conduct have benefited from them to an extent that it would not be easy to overstate. They have raised the tone of morals and manners, championed many a depressed but righteous cause, contributed to the redressing of wrongs, and waged a successful warfare against cant, bigotry, and various sins of society. In proportion as they have been true in their descriptions of life they have extended our knowledge and deepened our sympathies, and by minute analysis of character and motives they have helped us to understand ourselves. But the masterpieces of fiction need no herald of their praises; they may safely be left to work out their mission without aid and in spite of criticism. The misfortune is that the prestige which their eminent merits have won for fiction acts as a recommendation for books which have nothing in common with them but external form and the name of novel, and frequently differ from them toto colo in character, aims, and influence,

## HUMOROUS CHARACTERISTICS OF THE SCOT.

BY REV. ANDREW W. CROSS.

MAX O'RELL in one of his bright little books of travel says: "It was Sydney Smith, an Englishman, who declared that it would take a surgical operation to inoculate a joke into the head of a Scotsman—probably he meant an English joke."

There is ample evidence in the literature and folk-lore of "the land of brown heath and shaggy wood" to demonstrate that Sandy is not altogether devoid of a funny bone.

You see, Englishmen are so inappreciative. When that uncultured cynic, Johnson, was dining with a bright Scotswoman (and the adjective is almost a superfluity), he was politely asked how he liked the haggis. "Good enough food for hogs," was his ungracious response. "Do let me help you to some more, Mr. Johnson," sweetly insinuated the hostess. Dr. Johnson never could understand Scottish humor.

Scotia has ever been notorious for Bibles and bibulousness. This quaint combination has proved the source of much of her native "wut." It was one of the reverend devotees of both the Bible and Bacchus who, after a Saturday night's spree, fell asleep in the pulpit on Sunday, while the psalm was being sung. The psalm having been completed, silence reigned till the precentor poked the minister vigorously, remarking in a stage whisper, "It's a' din; it's a' din." "Weel, weel," exclaimed the drowsy ecclesiast, "tell Kirsty there's plenty mair in the cellar." The pulpit was not often, however, the shrine of Morpheus; it was generally in the pews that the slumberers were to be found; and it was truly said of many a somnolent son of Knox,

He put his penny in the brod, His soul into the Psalm, Then settled in the land o' Nod Like ancient Abraham.

One good old pulpiteer, still remembered in the vicinity of Perth, near Drumtochty, of Brier Bush fame, who had been taxed beyond his patience by the inattention of his parishioners, broke out one day with the vehement expostulation: "There! ye're a' sleepin' in the hoose o' God except Jock Tamsen, an', puir man, he's an eediot." The half-witted John Thomson didn't quite like being called an idiot, so he retorted loudly: "Ay! ay! meenister, an' if he hadna' been an eediot, he'd a' been sleepin' tae."

The old gentleman is recorded to have emerged much more gloriously from the difficulty propounded by a canny little urchin in the Sunday school, who, when "Jacob's Ladder" was under consideration, wanted to know if "all angels had wings?" and when answered in the affirmative, proceeded: "Weel, whit did they want tae be climbin' up an' doon a ladder for?" A gleam came into the old Scotsman's eye as he responded pawkily: "Weel, weel, my laddie, it's gey like the angels were on the pouk" (moulting).

Having missed one of his students for several Sundays, he said to one of her relatives: "I haven seen yeer cousin Bell at the class for a long while. Ye ken it's her duty tae attend the schule. Whaur has she gaen?" "I canna very weel tell ye that, meenister," was the cautious reply, "but she's deed."

Scotsmen are sometimes very funny when they joke, but some of those grim old sons of the Covenant are even more humorous when they pray. In an old volume, published in Edinburgh in 1693, entitled "Scottish Presbyterian Eloquence," is to be found the following notice: "Mr. Areskin prayed in the Iron Kirk last year, 'Lord, have mercy on all fools an' idiots, and particular on the magistrates of Edinburgh."

The patience of the pews would not be so mightily taxed if all ministers would get right down to the business in hand without long-drawn-out explanations to the Almighty, as tersely as did an Argyllshire pastor, who was quite partial to the "wee drap." He opened the service one Sunday morning with the pithy petition: "O Lord, whit are we this mornin' bit a parcel o' easy osies? Grant us a big meat hoose, an' a wee wrought hoose, an' mountains o' preed and cheese, an' whuskey like Loch Lomond, an' puild a muckle dyke atween us an' the teevil."

So excessive was this gentleman in his unbridled indulgences—a spiritual adviser over-fond of spirits—that he was finally laid on his deathbed as a result. When asked if he was not afraid to meet his Maker, he responded: "Na, na, bit I'm awfu' feart tae meet the ither fellow."

The characteristic Scottish manners, the peculiar pawky humor, the quaint, unique Tammas Haggarts, and the Margaret Ogilvys are fast becoming obsolete, the cosmopolitanism of southern Scotland is rapidly obliterating the distinguishing features. But not far from the city of Glasgow, down the Clyde, is a little speck of an island called Arran, where the visitor may still find Auld Scotia in much of her primitive simplicity. It was here not very long ago that a well-known worthy prayed for "the blessing of the Lord to come down upon the inhabitants of Arran, and also upon the inhabitants of the adjacent islands of Great Britain and Ireland."

Here, too, that peculiar product of the kirk of Knox, the precentor, wielded the pitchfork long after his tribe on the mainland had ceased to hold sway. In 1645 the Westminster Assembly passed a recommendation to the effect that, "As many in our congregation cannot read, it is convenient that the minister or some other fit person appointed by him and the ruling elders, do read the psalm, line by line, before the singing thereof." "The precentor" was the "fit person" appointed, and so persistent is habit that long after the establishment of public schools, even to-day in some remote districts. the precentor still drawls out line after line of the Psalms of David,—the metrical version be it understood. Without the aid of the "deevil's whustle boxes" he starts the tune and leads the congregation, sometimes by erratic vocal bypaths, to the desired haven. Not often, but once in a while, he breaks down, as did a Fife worthy one Sabbath day. A valiant attempt to carry the tune through at all hazards resulted only in an altogether unearthly "skirl." The minister leaned over the front of the pulpit, and looking down at the precentor's desk immediately beneath, he enquired, "Whit's wrang?" "I've an unco kittlin (tickling) in my throat," replied the precentor. "An unco kittlin (kitten), d'ye ca' it? Man, it soons mair like an auld tam cat."

The humor of Scotland is by no means confined to the pulpit, though it finds its ablest exponents there. That canny Scot had a very keen sense of the fitness of things, who, when asked if he had ever been in a court of justice, replied, "No, but I've been before the judge." The ever-apparent tendency to tangle up sanctimoniousness with business was well illustrated by the shopkeeper who advertised, "We trust in the Lord; all others strictly cash."

It would appear from the illustrations cited that Caledonia has a dry humor, with qualities which are peculiar to it; and the surgical operation referred to by the witty Englishman seems to have been performed at a peculiarly early date, and the law of heredity proved supernaturally true.

The bright mot of Campbell, the poet, has no especial Scottish characteristic, but having been perpetrated by a renowned Scotsman, with it we may appropriately conclude. Campbell, it may be remembered, is the author of Hohenlinden, which begins:

On Linden when the sun was low, All bloodless lay the untrodden snow, And dark as winter was the flow Of Iser rolling rapidly.

The poet attended an evening party on one occasion, and when the gentlemen were securing their hats and coats previous to departure, suddenly the lights went out. In the confusion which followed some one pushed vigorously against Campbell, knocking him downstairs. The offending gentleman at once said, "Beg pardon! who's there?" and a voice replied from the depth below, "It is I, sir, rolling rapidly."

## THE STORY OF AN "AD."

BY HENRY MATTHEWS WILLIAMS.

THIS is the true story of an "ad." that was placed in the St. Louis Post-Dispatch. It is a story that partly gives an answer to the question, What has become of the hundreds of thousands of men who have been turned out of employment by the use made of newly invented machines? It is a story that should make the heart of Americans quail for the future. It is a story that should make every true man determine that the conditions which can produce such a phenomenon as this shall not continue.

In the St. Louis paper in question was recently placed the following advertisement:

NIGHT WATCHMAN WANTED—Must be fairly well educated, neat of appearance, able-bodied and if necessary be ready to furnish bond; none but those who can show absolute proofs of their honesty and sobriety in all senses of the word need apply; hours, 6 to 6, Monday to Friday (off Saturday nights), 1 p. m. Sunday to 6 a. m. Monday; salary \$15 per week; state whether married or single and inclose references, which will be returned if not used. Address, in own handwriting, H 789, Post-Dispatch.

Within twenty-four hours of the insertion of this advertisement seven hundred and twenty-five answers were received.

Think of it,—seven hundred and twenty men, with the qualifications needed to fill this position, were waiting for this chance to make a bare living. Seven hundred and twenty men hunting one poor job. Seven hundred and twenty eager to sit up all night and risk their lives for \$15 a week.

The qualifications were such that the uneducated laborer was excluded from the competition. Most of the answers received were from men who could write well, who could punctuate, spell, and construct a grammatical sentence. Every man who replied was ready to prove his sobriety and honesty without question.

It was no army of "bums" or men "born tired" that an-

swered this "ad." It was an army of men who are good, decent citizens, who would be competent to hold their own in any well-regulated society, but who are reduced to a mad scramble for bread under the present vile system.

How many of these men voted for "McKinley and Prosperity?" How many of them would do so again?

It has been stated more than once that fifty thousand men could be found to swim the Mississippi for the chance to earn ten dollars a week. Who says that this is an exaggeration in the light of this "ad." and its outcome?

The stack of answers to this advertisement weighs about ten pounds. The promise to return references entailed an expense of about \$8 to the advertiser. Many of the letters were pitiful appeals for work. They contained heartrending stories of the misfortunes of the writers and their families.

As trusts grow and increase, competition among the workers will increase. This "ad." proves it. Nothing of the kind could have occurred ten or fifteen years ago. As industrial combination among employers becomes closer and competition is eliminated from business and production, only the most skilled, the most industrious, the most highly educated, and the most servile will be able to hold employment continuously.

In another five years it will be a thousand applications for one job. In ten years five thousand will apply for every piece of work.

The system of production and distribution by masters and men has failed. The appeal for "horizontal combination" has not been heeded. Communism of capital exists side by side with the most heartless competition among workers. The outlook is ominous. The trust must give way to the people as an employer, or the nation is doomed.

## PRESIDENT McKINLEY AND THE WALDORF-ASTORIAN REVEL.

#### BY JOHN CLARK RIDPATH.

"There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men."—Proverbs, xxx, 14.

"Belshazzar the king made a great feast to a thousand of his lords. . . They drank wine, and praised the gods of gold."—Daniel, v, 1, 4.

### I. THE PRELUDE.

N January 17, 1898, nine thousand American weavers at New Bedford, Massachusetts, were forced out of employment. They were forced out by the alternative of submitting to an arbitrary and cruel reduction of their already meagre wages. It was the dead of winter. The manufacturing proprietaries took advantage of both nature and man; the cruelty of the one was turned against the weakness of the other. The bitter thong of January was fixed as a blood-cutting cracker to the lash of arbitrary power, and the lash was laid without mercy on the naked back of labor. The proud spirit of the nine thousand weavers had the alternative of submission to the edict or of going forth in the dead waste of January to starve as they might.

New Bedford was only one of the principal points of this visitation of midwinter prosperity. Other centres of the cotton-fabric industries were rocked with the earthquake. At Lowell about two thousand operatives, having to submit or quit, quit—and had snow for supper. The next morning the newspapers presented a paragraph about the "imprudent course of the strikers." At Biddeford, Maine, there was a like demonstration of prosperity. At the great manufacturing city of Fall River the volcano was suppressed. This was a stroke of happiness for the goldite newspapers, for otherwise they would not have had so much space to devote to the sufferings of Cuba, the insolence of Spain, the policy of the Shah, the intrigue in Afghanistan, and the possible partition of China.

Suffice it that everywhere throughout the manufacturing towns of New England the same scene as that at New Bedford, though in modified and lessened degrees of hardship, was witnessed. There was a time in the after half of January when it seemed that the whole industrial fabric would fall flat in the snow. Prosperity had really come! The action of the weavers of New Bedford in resisting the arbitrary reduction of their wages and in accepting the alternative of starvation for themselves and their families was called a strike. The onus of the business was put, as usual, on the laboring men, and they found no voice and no apologist. The goldite press of New England and the metropolis referred in small lines to the "New Bedford Labor Difficulty." It was glossed over as a thing of small concern. Why should such a trifle be referred to in the age of prosperity? Why should the sufferings of nine thousand weavers be regarded when there were Cubans and Cretans and Armenians? To speak of the grief in our own doorvard would be to foment the spirit of inquiry and to lead men to consider the conditions into which we have fallen. To do this is precisely what the goldite syndicate is determined the people shall not do. They shall not consider; they shall not inquire. They shall not look into the causes and conditions of the industrial death that has come upon the American people. They shall not seek a remedy. They shall not find a voice. They shall be silent, and starve. They shall submit to the "necessities of business," and shall take such wages as the gold standard of values will permit the management to pay. Meanwhile the management will by its press bureau explain the causes of the difficulty and will demonstrate the predestined failure of all strikes whatsoever.

We should note in this connection that the cotton industry of the United States is precisely that form of enterprise which was most of all to show forth the great revival that was promised as the result of the presidential election of 1896. No other industry whatever, not even the iron manufacture, was to get the benefit in so marked a degree as was the production of cotton goods. It was the mills and not the mints that were to be opened. Mills and mints had an alliter-

ative sound, and Mr. Mark Hanna's bureau found it. Open the mills instead of the mints, was the word. Elect the advance agent of prosperity, and the mills will start as if by magic, and the great sea of industrial life will again flow bank full. The cotton mills especially were to pour out their vast volume of new life as soon as the epoch of prosperity could be ushered in.

It is pitiable to reflect that the American people were gulled into accepting this sophistical rot for the truth. One reconsidering what was affected by the organs of public falsehood in the summer and fall of 1896 might almost despair of the Republic; but instead of despairing we intend to return to the charge and as much as is in us try to reverse and amend the bitter conditions which have followed as the result of the false verdict of the people. Ignorance is a dreadful disease. It requires heroic remedies. To extirpate it seems at times impossible. But by and by the ancient ramparts will tumble down. The old order will pass away. The sunlight of intelligence will come, and men will remember with astonishment the thing of the past.

If it were not so provocative of indignation it would be amusing to note the explanation which the goldite press was instructed to give of the industrial griefs of the winter of 1897-98. In the first place the debased organs of public falsehood were told to declare that prosperity had come. This they did using their whole diapason. Never was any other lie so vociferated through all the figures and forms of speech. It was, of course, necessary to declare the return of prosperity; for prosperity had been promised. The people were foolish enough to remember that prosperity had been promised. They were foolish enough to suppose that the promise signified something. It did not signify anything, but they thought it signified. It was therefore necessary that the goldite posse should vociferate prosperity; and that was accordingly done. We were treated to the familiar dish: Prosperity, prosperity; boom, boom; business revival, business revival; rush and jam of trade; bank clearings unprecedented: gold piling up in the Treasury; prices rising; furnaces smoking; machinery clattering in every village; proud and happy workingmen going forth to their daily tasks of well-paid labor. So on and on through the endless cycle of delusive and lying proclamation.

Accordingly, when it came to midwinter and the nine thousand New Bedford weavers were in a single day driven forth into the snow to grovel and to starve, some explanation had to be offered for the thing that had come to pass. Why in the world should the cotton industry meet with so sudden and appalling a disaster? Why should not the mills continue to run and the workingmen to be paid full wages? Really, in the first year of the epoch of prosperity an explanation was demanded. Scarcely might a workingman be found who had cast his ballot for the advance agent of prosperity who would not now expect some reason to be set forth why nine thousand men in one town should be turned out in the dead of winter to freeze or to starve as the case might be. So an explanation was invented, and it was this: It was Southern competition! The cotton mills of the South had sprung up, and their product had come into competition in the market with the product of the New England mills. Under this unforeseen pressure the manufacturers of the Eastern States had been obliged to cut down expenses and reduce the scale. The new industry of the wicked South had obtruded itself into the market; and this forsooth was the reason why the looms of New England, even when supported by the rich pap of the Dingley zollverein, could not hold the market against their competitors! It was sad to see the looms of New England struck with this sudden paralysis of Southern competition; but it could not be obviated! The impoverished South all at once had come into such a flood of prosperous manufacturing conditions that the output of the Southern factories had broken down the market, and the only remedy was that of a reduction of wages. Strange that the business did not work the other way! Strange that the output of the New England mills did not glut the Southern market, break the prices, and compel the intruding competitors to cut down their wages or stop the production of their goods also!

As a matter of fact the alleged cause of the reduction of the wages of the weavers of New England in the first year of the

age of prosperity had nothing to do with the reduction. This was well known to the inventors of the impossible explanation. The reduced scale was the result of the establishment of the gold measurement of values. The price of gold had insidiously risen for half a lifetime, and the prices of all things else had correspondingly fallen. The time came when the manufacturing syndicate found it necessary to subject the workingmen in their employ to the blessings of the gold standard. In order to do it effectually the syndicate selected the middle of winter as a time when the desolation of the season and the pressing necessities of life would reënforce them in their work of fastening the gold collar on the neck of American labor.

## II. THE SPECTACLE.

The foregoing reflections are only introductory to a sequel. Just ten days after the nine thousand weavers of New Bedford were put between the millstones of winter and starvation an event occurred in New York City which was the other side of the medallion. On the evening of January 27 there was held in the Waldorf-Astoria hotel a manufacturers' banquet, which was as notable in its kind and purport as was the industrial ruin of New England which had just preceded it.

For it had been determined by the princes of plutocracy that there should be an event that might be regarded as the formal overture of the new era of prosperity. A great banquet was accordingly devised by the National Association of the Manufacturers of the United States, and the new Waldorf-Astoria hotel, the finest palace of its kind in America, was chosen as the proper place for the revel.

As if to keep Belshazzar's feast in memory and to conform as nearly as practicable to the prototype, it was arranged that one thousand lords should sit together in the magnificent banqueting hall of the Waldorf-Astoria, and that the President of the United States should be invited as the guest of honor and the principal speaker of the occasion. Prosperity should thus be formally inaugurated. The event should not be—could not be—longer postponed. Mr. McKinley had already been President of the United States for ten months and twenty-three days. It was high time that the ball should be set rolling, and that some kind of glorious flourish of trumpets

and libations of wine should announce to the world that the promised jubilee had come.

It is desirable that the American people should take a view of the scene which was prepared by the National Association of Manufacturers as their contribution to the epoch of prosperity. Around the banqueting hall were tiers of boxes draped with banners of silk. One box over the head of the table where the President was to sit was magnificently decorated. Seven long tables extended the full length of the hall, and sixteen smaller tables on either side of these filled the spaces where the guests were to sit. The tables were decorated with flowers and potted plants. There was a dais on which the President and the other principal guests were to sit as on a raised platform where they might be seen and admired of men. The beautiful stairways of the banqueting hall were lined with palms and ferns. All the illusions of Aladdin were surpassed in the gorgeousness of the scene.

The President of the United States had in the meantime been assigned to the Royal Chambers of the Astoria; for the people should understand that the Astoria has Royal Chambers especially provided for the entertainment of the princes and potentates of the Old World whenever they condescend to come to us. To these chambers the President of the United States was assigned for his entertainment. It was a fitting thing that he should be provided for under the royal hangings; for royalty is all one whether in the Old World or the New. Democratic republicanism also is all one in the Old World and the New. So down out of the Royal Chambers the President of the United States was ushered to his place at the head of the revel. The air quivered with music. The march into the hall occupied twenty minutes.

One thousand plates were set at fifteen dollars a plate. Nothing that aggregated wealth could provide was spared from the preparations. A single example of the concomitant luxuries may suffice as illustrative of the whole. The menu cards had been prepared in a manner fit for princes. Each menu was in the similitude of a volume of vellum. The volumes were bound in undressed calfskin, and the monograms on the covers were burned in with elaborate art. Around the

monograms were scrolls and etchings. One etching was of Bartholdi's statue of Liberty Enlightening the World. That was peculiarly appropriate. What reflections Liberty may have cherished I dare not say. Her lips were sealed, and she has kept her secret. There was an etching of the Brooklyn Bridge; also an allegory of "Industry"—a beautiful scene drawn from fancy, showing how happy men can be while they are at work for other men under the wage system of labor. The allegory of Industry was not sketched from the weaving establishments of New Bedford.

There was also a scene on the vellum menus drawn and etched from Wall Street which we can but regard as particularly good. Wall Street should hardly be expected to omit a commemoration of itself on such an occasion. And it is not often that Wall Street finds an event so primarily and perfectly harmonious with itself as the Astorian revel. Therefore the vellum menus should contain a sketch of a scene in Wall Street; it was one of the inspirations of the management. There was also an etching of "Commerce and Transportation"—an allegory in which flying trains and sailing ships gave token of the glory which had come with the age of prosperity. There was no sketch of the New Bedford cotton mills.

The menu laid at the President's plate was like the rest with the exception that the edges of his volume were significantly bound in gold. The words "The President" on the cover were embossed in gold. This was also a fitting thing, because ere the banquet ended the age of gold was to be proclaimed as well as the age of prosperity.

The one thousand guests who sat down, each to his fifteen-dollar plate at the Astorian revel, did so, as we have said, under the auspices and in the name of the National Association of Manufacturers of the United States. It was a strictly non-political gathering. That was what all the papers said, and what the guests themselves said. Each of them with the other as he saluted and shook hands might well exclaim—

Republicans, Democrats, Mugwumps we— But all of us Goldites, welcoming thee— McKinley!

The banquet that ensued surpassed for its magnificence, its

reckless display, its ostentatious parade of a purely factitious prosperity, and its hypocritical pretensions in celebrating a state of American society which did not exist, and which was known not to exist, any other like event in the history of the United States. Never before since the discovery of our continent had such a scene been witnessed. Concentrated wealth and power did not spare themselves on the occasion. It had been predetermined to give prosperity such a send-off as should never be forgotten. And we willingly confess that the discharge was equal to the catapult. The revel rose according to the programme and broke for five mortal hours in all the jubilation which proud and victorious humanity is able to express.

That this remarkable gathering would be exploited through two continents was not to be doubted. Certainly the reports and descriptions of the banquet and the speeches to be made would, on the morrow, be poured from a thousand presses, each revolving under the common inspiration of gold, and each gladly contributing to the false opinion that the contract undertaken by the victorious party in the contest of 1896 to revive the industries of the American people had been fulfilled. But down under it all what was the inspiration and what was the significance of the thing done?

In considering this remarkable spectacle it is profoundly interesting to find out, if we may, the bottom motive which had brought the event to pass. This motive can be logically deduced, but not from the explanatory remarks of the presiding officer. Hon. Warner Miller, ex-Senator of the United States for New York, declared that the chief end of the organization under whose auspices the banquet was spread, and of the spectacle, was "to extend the foreign commerce of the United States." He also declared that there was "nothing political" in the organization, or in the meeting which he addressed. It was not to secure political results, but to insure the addition of a Department of Commerce to the cabinet functions of the government that the annual banquet was concerned. But why should the National Association of Manufacturers be so alert for extending the foreign commerce of the United States? Or why should such an association disclaim the political character? Who had said the contrary? Why should the presiding officer say that one of the objects of the meeting was to advocate the establishment of a Commerce Department in the cabinet of the United States when no action looking to that end was considered? If we examine the proceedings of the meeting we shall find nothing to indicate that the association was especially concerning itself about a Department of Commerce, or about any other question except the one question which the President of the United States was expected to discuss. That one question was a political question if there ever was a political question; and yet the presiding officer declared that the association was non-political, and that the banquet had no political end or aim.

Can such things be, And overcome us like a summer's cloud, Without our special wonder?

For three hours, then, the one thousand guests at the Astorian revel regaled themselves with viands, conversed of the prosperity which had returned to the country, and considered the monograms and etchings on the vellum menus. That it was a distinguished gathering goes with the saving. Nor are we jealous of the grandeur, the glamour, and the glory of these one thousand rich and powerful men. We begrudge them nothing, and we wish them well as we wish all men well who are true men and patriots. That the assembly was composed of men successful by the standards of the age is most true. That the guests were well fed, well dressed, and well badged is not controverted. That they represented the powerful party at present victorious in American society is not to be denied. We admit all this; and there is more to be added. The banquet was not only a forthshowing instance of glorious success, but it was also the expression of unbridled power. It stood not only for the financial mastery, but also for the political mastery of American society. It stood for the government of the United States! Aye, more; it was the government of the United States. It was the real government; only the simulacrum of the government remained at Washington. The Astoria banquet hall was for the time the real and visible seat of power on this continent. The administration of the American Republic was there. The President was there in person. The Congress of the United States was not there; but that was not necessary. The Supreme Court was not there; but that consideration could be waived. The American money aristocracy was there, and that constituted the "real presence" in the ceremony.

When the Waldorf-Astorian revel was on, there was no power visible or invisible in the New World that could stand against it. For although it was not the ostensible, it was the actual owner and proprietor of everything from sea to sea. While that banquet was sitting the administration of the American government was waiting to do its bidding. The army of the United States stood in call ready to march; the navy was ready to start to its destination. The Treasury of the United States was ready to open or to close. That banquet was the embodiment of the so-called "business interest" of America, and it had the President of the Republic in the midst ready, when the time should come, to express its purpose and announce its scheme of financial and economic policy.

Strange it seems that in a little more than a century from the foundation of this Republic the essential life of the nation should have been diverted to such an aspect. Instead of patriotism the commercial spirit had become enthroned. Instead of individuality the oppression of man by capitalistic combination had become the rule. Instead of personal initiative and aspiration the despotic scheme of the trust and the far-reaching intrigue of the bond had been substituted. Instead of free government a method of sheer jugglery and delusion had been invented. Instead of a union of majestic States, with their strong fibre and resolute spirit, a miserable centralized oligarchy had declared itself as the alpha and omega of American authority. Instead of free citizenship industrial and political servitude had supervened.

Not only had all of these abusive conditions come, but they had combined in a league for the virtual suppression of democratic government in this country. At the Astorian revel democracy was not. The management of that triumphant body had conspired to usurp the powers of society by the institution of an Invisible Empire. In this empire the open arena

of action should be the stock exchange, and the central heart should be a money vault heaped full and locked against all legitimate uses of industry and trade.

This intolerable condition is precisely what was represented and embodied at the Waldorf-Astorian revel; and this is what the subservient organs of the so-called Manufacturers' Association were told to celebrate on the morrow as the return of prosperity to the American people!

We are left perfectly free to put our own construction upon the event under consideration, and to deduce from it whatever meaning we can-always under the limitation that we shall do our best to discover the truth. The Waldorf-Astorian revel was not intended to promote the interests of American manufacture. It was not intended to devise means for promoting American commerce either at home or abroad. It was not intended to secure the appointment of a Secretary of Commerce in the cabinet of the President. It was not intended as an industrial or commercial agency to advance the interests which the name of the association or the general proclamation of the event would imply; but it was intended to secure a certain specific end. And that end was as covert as it was baneful. The banquet had special reference to the scheme of the money power to secure from the government of the United States a still more distinct expression of a purpose to institute and uphold gold monometallism as the money system of the American people. The deep-down significance of the whole affair had this extent and no more. It was intended that the President of the United States should discard then and there the theory of bimetallism. It was intended that the government, the administration, by the President's mouth, should formally discard that theory and proclaim instead the theory of gold monometallism.

This purpose had been cherished by the money power before the Presidential election of 1896. It was more warmly cherished afterward. It had been intended as soon as practicable to throw off the cloak under the disguise of which the election had been won. The goldite oligarchy had grown very restless; its eagerness had become extreme. Scarcely had the smoke of the presidential battle cleared away when the so-called Business Men's convention was held in Indianapolis and the preliminary steps were taken for the creation of the Monetary Commission. The latter had not fared well; indeed it had fared ill. The contempt of the American people was upon it from the first. But it was impossible to change the purpose of the gold league; and the fact that the administration had, after ten months of supine waiting, done nothing but march up the hill and march down again made the leaders and proprietors of the association more and more anxious and alert.

It was therefore decided to make an end. It was determined that the President of the United States should cast off the bimetallic mask and utter encouraging words for the men who had put him into his high office. The banquet was therefore chosen as the thing. The President must accept. Men in the highest station frequently find themselves under such conditions that their wills are gone, their purposes paralyzed, and their obedience is secured in advance. A generation ago it could not have been believed that the President of the United States would ever be reduced to the necessity of doing the bidding of any class of men. That he should become a willing automaton uttering words when the power behind should press the button was a supposition too monstrous to be conceived; and yet this very thing had come to pass.

It were vain to dwell upon the varying aspects of the banquet. The one thousand 15-dollar plates were emptied and reëmptied to the end. Music poured out its enchantments. Radiant beauty looked down from the boxes. The murmur of commingled voices swelled into a chorus, and the chorus into a roar. The "business interest" glorified itself to repletion. Meanwhile the real productive enterprises of the Great Republic were totally ignored in the scheme of restored prosperity; the nine thousand New Bedford weavers were omitted from the count, and the whole body of the mocked and discouraged American people was as completely forgotten as though it had been a horde of serfs on the steppes of Russia.

## III. THE SPEECH.

It is our more particular purpose, however, to consider the speech of President McKinley at the Waldorf-Astoria banquet, and to point out its significance. The climax of the

evening was reached when it came the President's turn to address the banqueters. The presiding officer had spoken already. Mr. Theodore C. Search, the president of the association, had also spoken. He had pointed out the fact that American enterprise had forerun the enterprise of all the world. The American telegraph had been accepted everywhere as the means of instantaneous communication; but he did not discuss the influence of the Western Union or the value of its stock! "The American telephone," said the speaker, "has brought the merchants of the world within talking distance of one another." But he carefully avoided any reference to the Bell Telephone Company and its part in the political management of the United States. It was at the conclusion of Mr. Search's speech that the President of the United States was called.

The enthusiasm was great and prolonged. The chief magistrate declared that he was fully compensated for coming from the capital to be received in so cordial a manner. He told the banqueters that their business organization was not unknown to him, and that he was not unknown to it. Most true! Each was known to the other. He reminded his hearers that they had improved in countenance and prospect since he met them in January of 1895. And that was true also; for in the interval the power which was represented at the banquet had obtained possession of the United States, had prevailed in a great presidential election, and had compelled the people to register a false decision of which the speaker was the conspicuous beneficiary.

In the next place the President indulged in an aphorism. "Your object now," said he, "is to go out and possess what you never had before. You want to extend, not your notes, but your business." This sally was received with a great outburst of applause. It seemed to signify something. But what did it signify? The President told the banqueters that they did not wish to extend their notes. That was regarded as a witty thrust at the national legal-tender money of the United States. The President meant that the legal-tender money, called "notes," was not to be extended, but was to be cancelled. He did not say cancelled in so many words, but he gave his hearers

to understand; and they understood. He omitted, however, to say that as for bank notes they were precisely the thing which the banqueters were striving to extend! It makes, therefore, all the difference in the world what kind of "notes" it is that the American people are to extend and perpetuate. If it be their own notes, then the President's declaration was that these should not be extended. But if it be the notes of the banks, then they shall be extended and multiplied. That is, the people's notes shall be destroyed, but the notes of the banks shall continue and prevail ad infinitum.

The speaker next quoted from one of his own addresses of 1895, in which he prophesied that the nation was destined "to recover from the state of relapse and go out to the conquest of greater fields of trade and commerce." No doubt this nation will recover; but the President did not venture to say that the recovery had actually come. It was only coming. He then went on to show in what ways the government can encourage industry and commerce. The government, he thought, can do many things to help along the manufacturing and commercial interests of the nation. Among the rest he referred to the fact that revenues may be raised by taxation in such a way as to discriminate in favor of domestic enterprise. But this point he did not press, and it was received in comparative silence. The speaker might have discovered in this ominous circumstance the undeniable fact that the "nonpolitical" body of magnates whom he was addressing were not his kind of protectionists. He attempted to point out in an academical way the means by which profitable trade may be enjoyed by the American people. All this, however, was preliminary to the essential question concerning which he was expected to speak; and to this he came in due order.

Reaching at length the central field, the President declared it to be the duty of the nation "to regulate the value of its money by the highest standards of commercial honesty and national honor." This signified that the "commercial honesty" and the "national honor" were to be defined in sense and purport simply by the lexicon of the stock exchange. That dictionary of fraud and greed had long since become the vade mecum of the President and his party. To define "na-

tional honor" by any other standard was not to be expected at a banquet of prosperity where every man of the thousand had learned to say shibboleth. "The money of the United States," said the President, "is and must forever be unquestioned and unassailable. If doubts remain they must be removed. If weak places be discovered they must be strengthened." Here the speaker was getting into the swim. banqueters began to quiver; now he was coming to it. Now the spokesman of the American Republic was about to declare the thing which they had instructed him to declare. He was about to give back to them, with as much force and precision as Latin phraseology would convey, the very thought and purpose which they entertained, and which they had appointed him to express. "Nothing," said he, "should ever tempt usnothing ever will tempt us-to scale down the sacred debt of the nation through a legal technicality." Scale down the sacred debt of the nation! What about scaling up the sacred debt of the nation through a legal technicality? What about providing that the debt should, by the manipulation of the money power, be doubled in value and trebled and quadrupled until the nation should groan under the everlasting burden of the incubus?

Let us ask President McKinley a question. Who had ever proposed to scale down the sacred debt of the nation? Nobody. Had any party or faction of a party ever declared in favor of scaling down the national debt? On the contrary, had not the nation acquiesced in the debt, and borne it, and poured an ocean of treasure into the reservoir of its holders? And had not the debt steadily and constantly appreciated by the manipulation of the dollar of the contract from the terrible days in which the debt was contracted to the present hour?

President McKinley! Is it not literally true that the national debt would at the very hour when you were speaking to the Astorian banqueters buy as much of the average commodities of the American market as it would buy when it was at its nominal maximum on the first of March, 1866? I say that very thing is true, and it was true when you were speaking! Were you ignorant of this fact? Did you know it or did you not know it? Will you name some one to controvert

what I say? I respectfully challenge you to do it! Cannot the holders of the national debt go forth to-day and buy with it as much, or more, of the great products of American labor as they could ever have purchased with it from the time when it was contracted to this hour? I say they can; and I will drive to the wall whoever will deny it!

Who, then, has proposed to scale down the debt? No one; no one! The intimation, Mr. President, that a party of your fellow citizens has attempted to scale the national debt or to scale any other debt is false. It is false in conception, and false in utterance. On the other hand, you yourself and the party which you represent, and the nation by constraint which you misrepresent, have been either the willing or the unwilling agents of scaling up the national debt until the bonds which represent it after a full lifetime of existence, and after the payment of thousands of millions of dollars by the suffering American people, are absolutely worth as much as they ever were worth before! If these facts were known to you when you addressed the Astorian revel, you suppressed them. If they were unknown to you, then you were too ignorant of the subject which you were discussing to discuss it in the spirit of truth.

The next clause of the President's address comes still nearer to the heart and purpose of the question. He said: "Whatever may be the language of the contract, the United States will discharge all of its obligations in the currency recognized as the best throughout the civilized world at the time of payment." Indeed! That is the highest stride of all. Is it possible that the chief magistrate of the nation, speaking, as it were, for the nation, could utter such a mockery of justice and truth as that? "Whatever may be the language of the contract," said the President. In the name of reason and righteousness, is not the contract everything? Is not he who renounces the contract a repudiator? What party in American public life invented and propagated the charge of repudiation? It was the very party which the President of the United States represented at the banquet. Is, then, the contract, the sacred contract, the contract to which the whole American people are one of the parties, a light thing to be cast aside and treated as

of no effect? That is what the language of the President of the United States means—precisely what it means! He means that the contract is nothing when a bondholder is one of the parties. He means that when a contract is made between a bondholder and the American people the bondholder shall be regarded, but that the agreement which the people have made with him shall be disregarded and cast aside as a thing of no consequence. The fact is that the President's proposition was the baldest, most pronounced, unequivocal, and outrageous repudiation that ever was proposed by anybody! For instead of the contract's being nothing, the contract is everything.

I beg leave to rewrite into language which the American people can understand, but without the slightest misrepresentation, the paragraph which we have quoted from the President's speech. The speaker might just as well have said this: "Whatever may be the agreement which was made by the American people when the bonded debt of the United States was contracted, that agreement shall be disregarded when it comes to the time of payment. True, the contract implies and declares ipsissimis verbis that the debt shall be discharged with standard units according to the law of the United States. These units are defined in the contract; but this agreement shall not stand. For the bondholder does not want it to stand. The unit shall be changed, and changed again and againalways in the interest of the holder of the bond, and the people who are the payers of the bond shall say nothing; for the contract, so far as they are concerned, is of no effect. It is now the purpose and policy of the United States, being in the hands of the bondholders, to discharge the debt of the people, not in the currency in which the debt was contracted, not in the currency in which the debt was defined, but in a subsequent currency which was devised and substituted for the money of the contract; and this subsequent currency shall be the currency which is regarded as 'the best'; that is, the highest or most costly known in the civilized world at the time of payment. The manipulators of the money power may go on tampering with the currency and changing its value, increasing the purchasing power of the unit of money and account. They shall raise the price of that unit higher and higher. They shall go abroad, leaving the country of the contract and its system of money behind, and they shall find some nation whose currency is based on the highest possible unit, and that currency shall be taken as the standard for the discharge of the debt of the nation at the time of payment! No difference when the time shall be; the contract shall have nothing to do with it. Whatever the contract may be, it shall be set aside, and the highest possible unit, that is, THE UNIT OF GOLD, shall at the dictation of the bondholders be substituted for the silver-or-gold dollar of the law and the contract."

Such is the absolute sense and intent of the speech delivered by the President of the United States at the Astorian banquet. The propositions made by him, as if in the name of the Republic, were so bald and open an avowal of the right of repudiation, and so plain a statement of the purpose of the administration to substitute a new unit of the highest possible value in place of the unit defined in the contract, as to startle the nation from its lethargy. It is inconceivable that the American people will tamely bear a proposition so fraudulent and outrageous; and yet this proposition was the principal thing—the only important thing—for which the revel at the Waldorf-Astoria was devised. It was the one essential thing which the President of the United States was forced by the money power to say for its comfort and encouragement. He said it; the thing is a part of history!

We come in the next place to President McKinley's interpretation of the significance of the presidential election of 1896. He said:

It is our plain duty to more than seven million voters who, fifteen months ago, won a great political battle on the issue, among others, that the United States government would not permit a doubt to exist anywhere concerning the stability and integrity of its currency or the inviolability of its obligations of every kind. That is my interpretation of the victory. Whatever effort, therefore, is required to make the settlement of this vital question clear and conclusive for all time we are bound in good conscience to undertake and if possible realize. That is our commission—our present charter from the people. It will not suffice for citizens nowadays to say simply that they are in favor of sound money. That is not enough. The people's purpose must be given the vitality of public law. Better any honest effort with failure than the avoiding of such a duty.

I respectfully ask every reader of The Arena to peruse with close attention the foregoing exposition of the issue upon which, according to Mr. McKinley's formal speech, he was elected President of the United States. Read it with care: omit no word. Read each sentence and then reconsider the The event is not so very far away but that memory as well as the record will enable the average American citizen to recall the real issue upon which the Republican party was successful in the election of 1896. With the facts well in mind, then read again the interpretation which the President of the United States gave at the Waldorf-Astorian banquet of the platform on which he was chosen to his high office. That platform was not what the President explains it to have been! His construction is forced and foreign. We do him the credit to suppose that he understands the English language, and that he is able to construe rhetorically the meaning of sentences.

The Republican platform of 1896 declared for international bimetallism. President McKinley knows that it so declared. The whole world knows it. The American people are bimetallists. All of them are bimetallists, except about one-third of the Republican party and a still smaller rump of the Democracy. It was therefore necessary that the Republican platform of 1896 should declare for international bimetallism. By that platform the party was solemnly pledged to international bimetallism and to all legitimate efforts to gain that end. It was on this pretence of a principle that the ticket won. Without such a declaration Mr. McKinley would not be President of the United States. It was precisely the declaration of international bimetallism that enabled the management, under the pure and inspiring compulsion of Mark Hanna's machine, to juggle the people into a false verdict and to secure the administration of the government for four years.

True it is that the deep-down purpose of the management to establish gold monometallism was also vaguely and by circumlocution expressed in the hypocritical platform. *Until* international bimetallism could be secured, the gold standard of values should be maintained. Such was the sophistical and double-dealing method of that indescribable document. Not once, but hundreds of times the real character of the platform

has been pointed out; but the whole contention here is that it was the declaration of the platform for international bimetal-lism that enabled the Republican management to win. On that they secured an electoral majority. Without that they could have secured nothing. The victory was the baneful result of the miserable sophism and two-sided ambiguity which were purposely inserted in the platform, and which constituted its essential part.

Now in the face of all this; in the face of this undeniable and manifest interpretation of the Republican platform, the President of the United States publicly declares that more than seven million citizens had decided by their votes that the United States government would not permit a doubt to exist anywhere concerning-what? The President says in his platitudinous language, "a doubt concerning the stability and integrity of the governmental obligations of every kind." He means to say that seven millions of voters decided that the government obligations of the United States should be paid in gold. He does not say that, but wanders off into the cloudland of Latin phraseology. He sheers away into those platitudes for which his speeches to the Canton pilgrims in 1896 were proverbial. In doing so he puts a false interpretation upon the very platform on which he was elected President of the United States. He must have known when he delivered his carefully prepared address that the explanation which he gave of that platform was wide of the mark and foreign to the truth.

He next goes on to declare that it will no longer suffice for citizens to say that they are in favor of sound money. He means that citizens must say that they are in favor of gold monometallism—neither more nor less. He does not say that, for he was not desirous of arousing the antagonism of the nation or even of calling specific attention to the thing which he uttered; but the meaning is unmistakable. He says it is not enough that citizens shall declare for sound money. He adds that the purrose of the people (as expressed in his election) must be given the vitality of public law. He means that the gold standard of values shall be declared by legal and constitutional enactment. "Given the vitality of public law" is

a beautiful phrase. It belongs peculiarly to the style of speech which the President of the United States has affected, and of which we admit that he has become a master.

"Given the vitality of public law!" Why should not the chief magistrate of the Republic say in the English language what he means? His meaning is that the purpose of the man whom he appointed Secretary of the Treasury to secure the final abrogation of the bimetallic system of money in the United States and the substitution therefor of gold monometallism pure and simple shall be enacted by Congress into the statute of the nation. He means that the goldite conspiracy to compel the American people to transact their business, and in particular to pay their debts, according to the measurement of gold only shall be by Congress made into law, final and irrevocable, ultimate and irreversible. But instead of saving this the President declares that the "purpose of the people shall be given the vitality of public law." This phrase sufficed for the banqueters, and it was easily understood by them. It is also easily understood by all those who concern themselves with the money question and its correlative themes. Otherwise the phraseology presented might be regarded as a mumble of mysterious words.

The real Nemesis of this world is History. The National Manufacturers' Association supposed that they were doing something and saving something at the Waldorf-Astorian revel that would prove historical. They congratulated themselves that they were making history. As a matter of fact they were only making sport for the smileless Power that governs the world. They vainly imagined that they were able to control the onward march. They thought, no doubt, that the nation would be moved by the spectacle of a banquet with a thousand magnates sitting for five hours at fifteen-dollar plates. They supposed, no doubt, that the forced and prescribed utterances of the President of the United States would change somewhat the course of the human tides. They may have cherished the delusion that his speech of platitudes would affect the action of the Senate of the United States on the pending resolution of Senator Teller. They may have believed that the American people would turn from their immemorial faith in bimetallism on the strength of a presidential speech at a banquet! Nay, nay; not so. The whole thing was as a mirage that breaks and passes.

What effect did the Astorian banquet have on the course of events? The wholly just and true resolution of Senator Teller was adopted by the Senate by a majority of fifteen! The gold-bug proposition of Senator Lodge was voted down by a majority of twenty-nine. More than two-thirds of the Senate of the United States damned the scheme of the bond gamblers and indignantly stamped it into nonentity. The proposition of Senator Lodge secured in the Senate twenty-one votes in all. And that was the result of the Astorian revel! That was the outcome of the great scheme of the National Manufacturers' Association to secure by noise and splendor, by fallacy and falsehood, the purpose of the plutocratic oligarchy to crush the great American nation under the intolerable cross of gold.

Meanwhile, the people of this Republic are waiting for their day and their opportunity. They see with delight the crumbling of the money fabric, the tottering of the great oligarchy, and the impending crash of the bond power amid the downrush and evanescence of its own splendor. Let it come! Let the crisis come! The people will stand in their lot and await the issue. They who have devised this situation—they who have been the careful pilots steering the ship of this Republic on the rocks—may now take the consequences. It is their wreck—not ours; they may do what they will.

In the fall of 1896 the money syndicate secured a contract. They got the contract by an infamous juggle. That contract was to restore the industrial and commercial prosperity of this nation. The people accepted their promise and commissioned them to do it, and they gleefully undertook the task. The great American democracy has all the while stood ready to join in the chorus of triumph whenever the hypocritical oligarchy shall carry out its pledge. This day we patiently await the fulfilment.

Gentlemen of the goldite conspiracy! carry out your contract. Open the gates of peace; come on with your prosperity, and you shall have our cheers and a long lease of power. But if you do not, the day of reckoning is at hand!

## THE CONFESSIONS OF A SCIENTIST.

### BY CHARLES MELVILLE SHEPHERD.

NUMBER of years ago, when I was preacher in a Southern university, I heard a lecture which awakened much local interest. It was one of a course given by a great scientist, but I cannot recall his theme or much of the treatment. He held that society is drawing near to a flood-time of thought, like the age of Pericles, the Christian era, or the Renascence. It would begin with physical discovery, possibly a new conception of ethereal vibration, but its climax would be in the ethical life of man. Industry and transportation would first be revolutionized, war would be abolished, the problems of to-day would be history, and the globe would be like a well-tilled estate. Then the mystery-loving soul of man would turn finally to the undiscovered regions of the psychic universe. We shall measure the growth of character, we shall print the image of the soul, and education will become an exact science. The end will be an ineffable pageantry, the triumph of the diviner part of man. Unselfishness, purity of heart, and righteousness will at last have their coronation day.

As the students through out into the corridor I noticed that one man, a Georgian named Martin, remained in his seat absorbed in thought. Having some acquaintance with him I spoke as I passed. He made no reply for a moment, then looking up, said, "I shall follow that clew."

Five years later, when I had almost forgotten the incident, a message came from a hospital stating that a sick man wished to see me. Going to the place, I had difficulty in recognizing my student friend, Martin. He was manifestly in an advanced stage of some wasting disease.

"I have sent for you," said he, "because I recall your sympathy in former days. I shall die easier if I disclose the secrets of my life and leave a message with you."

Upon my assurance that I would serve him, he continued:

"Do you recall that last lecture of Professor D-, which was so much talked of at the time? Well, it has shaped my career and, in a way, has brought me to this pass. After leaving the University I spent two years in Germany and another year in a great laboratory at New York. Having come into a fair patrimony, I felt prepared to enter upon independent research. I cannot describe to you the absorption of the next few years. Every hour and every energy were devoted to one idea. My postulate was that all physical energy depends on ethereal vibration. The human body is a mechanism exquisitely contrived to receive and transmit universal waves of a certain range. But the gamut of material experiences is only a fragment of the diapason of life. All that we know and feel in the body is as a span measured on the sun's orbit. It seemed a reasonable hypothesis that vibration is also the medium of energy in the transcendent life of the soul; for all we know points that way. In the one observed case of a soul in the spiritual mode, which is that of our Lord, there is no apparent deviation from the law. The spiritual body continued to be an instrument sensitive to vibrations, but apparently those of vastly greater range than we know anything about. It is significant that all our knowledge of the Infinite is conveyed in terms of harmonious motion. The ether, then, is a medium responsive to every pulsation of the divine life, and finite existences are receivers of varying capacities. Matter intercepts a few vibrations, animal bodies receive many more and have an indefinite potency of evolution, while pure spirits are organs of universal range. Death is the breaking down of a barrier between the lower and higher capacity. Now we know that even in the bodily mode the soul continually acts beyond the range of the physical, and the whole even of the earthly life is the sum of the physical and the psychic. Man's total existence at any moment may be likened to a ship, if we may suppose the sails to be hidden by a screen. Part of the hull is under water, and the canvas is out of sight. Nevertheless we know that what we see is one with what we do not see, and that the whole moves together. The great end in the view of the investigator is to find some means of receiving psychic vibrations. That accomplished, we can test character as we now test the action of the heart or lungs, and the soul's ensemble can be recorded on a sensitive plate. Endlessly observing and experimenting, I at length stumbled on the truth. You will find all the details set forth in my journals, which I shall leave in your care, together with the apparatus in my laboratory."

Mr. Martin was now visibly fatigued, and the nurse, coming forward, begged that he make no further effort that day.

At my next visit I found him in a comatose state, and it was but a few days later that we buried the mortal part of my friend. In due time his apparatus and papers came into my hands, and this account is continued from his notebooks. I have omitted a great deal of primary experimentation and much that appeared to have only a technical interest. Doubtless all will one day be sifted and prepared for publication. I also leave out the dates, as of no immediate importance, and as interfering with the continuity of the narrative.

"To-day saw the last touches put to my psychic mechanism. Now for some practical tests. I do not have much fear of failure; the preliminary induction has been too thorough. I believe that I have shown the existence of psychic waves. At the altitude of ten thousand feet in a balloon, my recording instrument reveals two systems of waves, the one sweeping down toward the earth, the other radiating from it, and neither in any way connected with known physical energy. If placed in position between an orator of high power and his audience, the instrument exhibits violent oscillations, and indicates different orders of vibrations originating in the mass of people and in the speaker. In the midst of the Nevada desert I found that the vibrations are comparatively few and simple; while in the vicinity of a populous city they are many and complex. If now I can isolate the vibrations from a person and obtain an image from them, the last link in the chain of induction will be assured.

"To-day brought me my first successful personal test. I had a long conversation with Senator P., and used my new individualizing device, meanwhile plying him with more questions than a professional interviewer. He talked at great length of

his early struggles, his dominant aims, and his experiences in the role of party boss. There is no question but he has the boss conscience and the boss conception of life. I was not without tremors in going about this business; it seemed very like moral vivisection. But I feel that I am acting in the interest of science. Probably the proposal of a voluntary test would find few subjects, and they all of one or two types. I am not sure that the world is any better prepared for my work now than it was for Roger Bacon's in his day. I came away satisfied that I had the great man's skeleton in my pocket. The results now lie before me, and I fear that they would not be satisfactory to the Senator or his spiritual adviser. The index hand has shifted only a few points. The Senator's soulmovement corresponds about to that of the pulse of a dying man. The developed plate shows-what? The subject is of portly and commanding presence, his whole personality suggesting a full diet of adulation. But the kalonograph presents the crudest caricature of humanity, being rather like a Röntgen photograph in which only the heavier parts appear. I cannot be in any doubt as to the drift of this. The subject's soul is sensitive to a very few of the psychic undulations. Whole systems of the finer vibrations beat on his personality like waves against a cliff. Hereafter as often as I look at the man I shall see that ghastly picture.

"I was fortunate to-day. I secured a fine test from a brown-eyed, romping schoolgirl, whose parents left her in my charge while they visited one of the scientific collections. While this winsome lassie was chatting brightly of her bicycle, her pets, and her schoolmates, I could hear the steady clicking of the index in my pocket. The results are interesting. The record is as full and steady as that of normal respiration. Evidently the home influences of the subject are wholesome. The kalonograph is a study. It appears much younger than the subject, owing, I presume, to the fact that soul development is secondary to that of the body. Some of the outlines are shadowy, as if in process of formation, but on the whole the picture is beautiful and expresses a wide range of psychic impressions. Another fascinating test is that of a fine baby in the arms of his mother. In the kalono-

graph the latter appears sweet and madonna-like, while on her bosom lies a nucleus of tinted shadows. Studying them one observes systems of wavy lines, which, on close inspection, take the forms of flowers and clusters of stars.

"Jackson Edwards has been telling me about a philanthropic friend of his, whose case attracts me. He lives in a slum settlement, and spends his fortune in all manner of beneficence -schools, libraries, gymnasiums, and kindergartens. Apparently he plans well, but the returns are very slow, and many call him a failure. Edwards likens him to one developed beyond his age, having the sympathies and emotions of the twenty-first century in the environment of the nineteenth. Called on him to-day, and, having made a substantial donation to his work, drew him out. He is very homely, and has queer tricks of manner; vet as one sees more of him there is a growing sense of a noble personality behind the outward appearance. He has been concerned in the late clothing strikes. It is a wretched business—cold, iron greed on the one side, wolflike ferocity and cunning on the other. The subject suffers with both, and, I think, more than they all. Telling of the misery and despair of some of the strikers' families, he broke down. It was too good an opportunity to lose, but while I noted the extraordinary vibration of the index, I heard a sudden snap, and the sound ceased. I now perceive the cause. The mechanism of the indicator was not strong enough for the pressure; consequently it gave way, and the kalonograph is imperfect. It is a great pity! This man's soul-horizon is almost superhuman, and a completed image would have been something like one of Angelo's archangels.

"Having repaired my apparatus I called on the Rev. Dr. X., the popular pastor of the rich congregation on Silverspoon Avenue. He was most debonair and communicative. Wishing to have a pair of the cloth I also visited the Rev. Mr. Z., who is a spiritual guide of sailors and wharf-rats. The contrasted images lie before me. That of Dr. X. is a sort of spiritual living skeleton, while his poor brother would pass for Elijah in the transfiguration.

"By uncommon luck I got open-sesame to the million-dollar ball last night. Danced with Miss M., who in a physical

sense was fairly the climax of the occasion. I could but wonder how such a splendid vision of physical perfection and faultless costuming would fare in a kalonograph. I cannot say that I have much to show for my pains. The kalonograph is a formless blur of shadows, and the indicator has made but a few fluttering movements. The subject's alpha and omega are physical, and she is psychically blind, deaf, and devoid of feeling. Later on I observed a lady compassed about by an incense-burning throng. I was told that she was a Wellesley girl who, after a phenomenal social career, had married the greatest estate in New England, subject only to the encumbrance of an uninteresting husband. But it seems that he had a sense of the fitness of things, and died after a year or two. It is said that she fills her great position with no little tact and sense of noblesse oblige. She is decidedly of the Récamier order, and the most remarkable woman I have met here. I should have said that she received the devotion of the men with absolute impartiality, but for her manner toward one gentleman, who, I believe, is an instructor in the University, with a record yet to make. It was not that she favored him -quite the reverse; but her attitude toward him implied adjustment. Almost at the close of the evening, being in the conservatory, I unexpectedly came upon my lady Récamier and her unconfessed worshipper. I must say that he impresses me as a very manly fellow. Suspecting some crisis I resolved to take a test-meanwhile posing as an admirer of orchids. The result is a double kalonograph of extraordinary qualities. The picture of the man denotes unusual psychic promise; no doubt a glimpse of it would help his chances with the lady. Hers is plainer than one would have expected, but it is a plainness dependent on the restraint or suppression of some neces-The strangest feature is that in both cases sary element. development seems to be reciprocal, or interdependent. The form of the man is like a globe having one hemisphere toward the sun. All the beauty and growth lies toward the lady, the rest being much in shadow. So it is also with her, save that her expression on his side is not harmonious, indicating, as I think, an indecision or unwillingness in the presence of some great sacrifice. Placing a card over the side of her image which lies away from her companion, one would pronounce her angelic; reversing the process, she appears negative and devoid of attraction.

"I suppose that I am at length an adept in the art of soulphotography, for I have more cases than I can describe in detail. But there are two types of which I begin to weary. One can take images of hundreds of men and women every day that are simply healthy and normal. We may say of them that they already begin to live in the psychic world, and are candidates for immortality. Again, one may heap up kalonographs of roués, drunkards, opium or cigarette fiends, souls waterlogged with selfishness and worldliness, or moneygathering automatons. Such products have no psychic value. It is manifest that were hundreds of millions of them turned loose in the spirit world they could not populate it, save as, on earth, noisome beasts and reptiles inhabit a wilderness. effect on one is curious. Heretofore material things have seemed the more real; the spiritual has been vague and speculative. Now, however, the unseen universe makes an overwhelming impression of reality, and I find myself judging all men by their soul values. It is hard to respect those that cannot cast a spiritual shadow; yet we are told that the Redeemer, looking on the sensual multitudes, was moved with compassion. The greatest anomaly is myself. Why do I not try these processes in my own case? At times I am consumed with anxiety to behold my soul's image; yet as often as I approach the test a great terror falls upon me.

"A new subject has come to me in a strange fashion. Strolling one evening in the suburbs the soft notes of a cradle song set my index vibrating in unison. I noted that the house whence the sounds came was next to that of a friend, and so it came about that I met Margaret Van Meter. Her family, who are of old Huguenot stock, came here after the war to nurse their broken fortunes. The father is now for the second time a widower, and there are two sets of children, all in Margaret's care. I now go there often. Col. Van Meter, an old gentleman of the grand style, is delightfully reminiscent; and Margaret is a luminary shedding toned light all about her. It is not easy to say wherein her fascination resides. She is

not regularly beautiful; yet a blind man hearing her voice and receiving the influences from her personality would believe her to be lovely. She has seen little of the world, and has scant culture beyond that of books and heredity. But my studies have taught me that the unselfish soul receives a cosmic discipline. I have a great desire to study her kalonograph, and have gone prepared to take it a score of times; but, as in the case of my own, my nerve fails me.

"I have had an amazing experience, and realize what it means to play with transcendent forces. I believe I know how Phaëton felt after his tumble from the sun-chariot. In truth I can only state the facts; I do not as yet see through them. Could it have been that in my abstraction I drew the apparatus from my pocket as I talked? I was spending the evening with Margaret. It was one of those rare hours when

"Soft stillness, and the night, Become the touches of sweet harmony."

"For a time Margaret played some of Chopin's music, and then we walked the veranda. She told the simple annals of her life; her plans for the comfort of her father's declining years and the careers of her brothers and sisters. The purity and harmony of it entered into my soul. The mellow tones of her voice blended with the dreamy song of a mocking-bird in the magnolia tree, and a subtle fragrance that floated on the air had the effect of an emanation from her spirit. As we reached a shadowed corner of the veranda, I yielded to an overmastering impulse and offered her my life's devotion, pleading that I could help to carry out her plans. The fine outlines of her face gleamed faintly in the darkness like a statute of Atropos, while she said, very gently:

"I found this path already marked out for me, and while it may seem narrow, I have learned to love it. To accept your offer, however I might try to disguise it to myself, would be the substitution of a hypothetical duty for a certain one, and I should no longer have a single heart. Besides that, you are a man of science, and I am an unlessoned girl that could only hinder your career.'

"'Oh,' cried I, 'you do not understand how all the science

I have ever mastered has but taught me to discern the relative value of our souls.'

"As I spoke a soft light, as of the rising moon, shone on her face, and her look of perplexity dissolved into wonder and fear. Half turning my head in obedience to her silent gesture, I saw in the darkness as on a black tablet, two luminous images—Margaret's and my own. The one was a magnificent composite of the Greek ideal and the Christian Madonna—the expression of her life's perfect harmony and the possibilities wrought by obedience to the inward light. Over against her hung a spectre, only half in clear outline—the sketch or nucleus of a man, reflecting not radiating light, and suggesting a plant long grown in the darkness and suddenly starting to thrive under newly admitted light. All this passed in less time than has gone to the telling of it. A deep sigh aroused me, and I turned just in time to catch the tottering form of Margaret.

"Bearing her within, and calling the family, I hastened out to seek a physician. She was ill for weeks afterwards, and I have never seen her since; nor do I desire to meet her again until a life kindred with her own has fitted me to stand unabashed in her presence. I have ceased to concern myself about the soul-growth of others, seeing my own in such a state. Reality is now the one tremendous thought of life."

Here the journal stopped short. I am told that Mr. Martin's ill health set in about this time. I do not know what to think of his revolutionary invention. The apparatus and memoranda are in my keeping, but I have not yet mastered the requisite processes. I must confess to some of Martin's repugnance to a personal trial. Truly, every man walks in a vain show; while over against him, like an invisible shadow,—still the only reality,—moves his psychic double, his balance of character. I can see the great moment of this discovery, if it turns out to be valid. Education, government, criminology, charity, and psychic science would be transformed. It may be that society is not yet ready for such a development. I shall be glad to make over Mr. Martin's papers and apparatus to any properly accredited scientific body that may desire to continue his experiments.

## WHO IS THE INFIDEL?

### BY SAM WALTER FOSS.

Who is the infidel? "Tis he
Who deems man's thought should not be free,
Who'd veil truth's faintest ray of light
From breaking on the human sight;
'Tis he who purposes to bind
The slightest fetter on the mind,
Who fears lest wreck and wrong be wrought
To leave man loose with his own thought;
Who, in the clash of brain with brain,
Is fearful lest the truth be slain,
That wrong may win and right may flee—
This is the infidel. "Tis he.

Who is the infidel? 'Tis he
Who puts a bound on what may be;
Who fears time's upward slope shall end
On some far summit—and descend;
Who trembles lest the long-borne light,
Far-seen, shall lose itself in night;
Who doubts that life shall rise from death
When the old order perisheth;
That all God's spaces may be cross't
And not a single soul be lost—
Who doubts all this, whoe'er he be,
This is the infidel. 'Tis he.

Who is the infidel? "Tis he
Who from his soul's own light would flee,
Who drowns with creeds of noise and din
The still small voice that speaks within;
"Tis he whose jangled soul has leaned
To that bad lesson of the fiend,
That worlds roll on in lawless dance,
Nowhither through the gulfs of chance;
And that some feet may never press
A pathway through the wilderness
From midnight to the morn-to-be—
This is the infidel. "Tis he.

Who is the infidel? "Tis he
Who sees no beauty in a tree;
For whom no world-deep music hides
In the wide anthem of the tides;
For whom no glad bird-carol thrills
From off the million-throated hills;
Who sees no order in the high
Procession of the star-sown sky;
Who never feels his heart beguiled
By the glad prattle of a child;
Who has no dreams of things to be—
This is the infidel. "Tis he.

## THE EDITOR'S EVENING.

### THE POLICEMAN IN CIVILIZATION.

THERE is more in a policeman than appears on the surface. He is not so much a person as a fact. He is representative of much and expressive of little. He is said to stand for the state. If so, the state has a remarkable manner of revealing herself to the senses. This is true in particular of the Christian state. The Christian state is a sort of a professional entity that ought for the sake of consistency to be represented by something different from a bluecoat, a leer, and a billy.

It seems, however, that civilization demands a policeman. If we are to reason from the facts, the higher stage of the civilized life requires an increased supply of policemen. This is what I am trying to explain. The more we civilize, the more we enlarge the Department of Public Protection. The Indians had no policemen. The seventy thousand inhabitants of Iceland have only one. A small Christian town in America requires several. The city must have many; the metropolis, an army. New York requires five thousand to keep her from robbing and killing herself.

The sophists tell us that civilization must have in it "a sanction of force." They teach that society in order to be moral must first be brutal. Philosophy is pitched in this key. The professor of Social Science tells his Seniors that the body politic has to be held in shape on one side with the moral law and on the other side with the Tombs. The pulpit spends most of its force in trying to make the moral law and the Tombs consist. The policeman in modern civilization stands between the moral law and the station-house. One end of his beat is the altar, and the other end is the Tombs; he represents both.

It is surprising to note how well the sophistry satisfies the moralists and philosophers. Not one of them seems to have the discernment and the courage to point out the moral delusions involved in such a scheme of society. The police of the thirty largest cities of the United States cost ten times as much as the thirty largest universities of the United States. It would appear therefore that the American university is a subordinate bureau in the Department of Public Safety.

## INDIA RUBBER AND INIQUITY.

From the *Pharmaceutical Era* of June 24, 1897, I make the following extract:

A Danish missionary has been making some startling revelations concerning the rubber trade on the Upper Congo. He says that the white man wants india-rubber, and is in a hurry to be rich; and to terrify the black into rendering the utmost possible amount of labor the rubbergatherers whose quantity falls below a certain weight are either shot or deprived of their hands. Rows of hands stuck on trees or heaps of them forwarded in baskets to European officers, or to native sergeants under their command, serve as an object-lesson to all. Rubber-gathering is a slow and difficult task, and whole villages are depopulated in order that their inhabitants, men, women, and children, may be sent on the search. Companies of black troops organized by white officers impress the villagers into this new species of slavery, and the reverend gentleman declares that he has seen forty-five villages burnt down and two abandoned through the rubber trouble. If these statements are reliable, the amount of iniquity represented by a stock of rubber goods must be alarming.

It is in this manner, then, that the brutal, Christless commercial spirit coins the blood of barbarians into thalers, and francs, and pounds sterling.

## FLIGHT AND FAILING.

To reach out to the glittering stars—to know
Some little thing about the upper deep;
To drift adown the shoreless blue—to sweep
A-wing above the Universal Flow;
To walk upon the bursting suns, and go
Unscorched amid their flames—to scale the steep
Into the sunless Silence, and to leap
Beyond it all into the Darkness—oh!

I too have made this voyage! I have tried

To wrench from out the mystery some scheme
Of Life and Reason to appease the breast!

Now, baffled with the problem and defied
By space and time, I come back to the dream
Of our Humanity—and sink to rest.

# THE ARENA FOR JUNE.

The management of The Arena contemplates the production month by month of a magazine that shall more and more conform to the standard of true Americanism; more and more express the views and purposes of the people; more and more embody the essentials of progress and patriotism. The issue for June will conform to this high purpose and be measured by this standard. It will contain a full list of strong contributions conceived in the spirit of reform and embodying the latest convictions of our standard writers.

It is now well understood what kind of literature may be expected in The Arena. Our readers have learned to anticipate with confidence both the substance and the form of our contributions. We insist that they who send articles to The Arena shall prepare them under the inspiration of truth. We insist that the contributions shall have in them for end and aim the betterment of conditions, or at least the faithful exposition of evils that ought to be corrected or abolished.

During the past year we have set forth in advance a detailed exhibit of the contributions to be expected in each ensuing number. Such a course has been useful as directing attention in advance to anticipated articles; but on the whole we prefer to fall back upon that confidence which we believe to be established between the management and the readers of The Arena, and to assure the latter that the advanced and advancing standard of the Magazine of the People will be fully maintained.

We expect our readers to be surprised as well as gratified with the ever-increasing interest of the matter which we shall be able to present. Our first number for the summer of 1898 will be rich and varied in its contents. It is our business to keep The Arena not only in the forefront of progress and reform, but to explore the country beyond, to forerun the camp, and to cast up a highway into regions hitherto unexplored and perchance unknown.

Let our friends expect our issue for June as an unusual visitant for their interest and instruction. And let them, for their part, rally to the support of a magazine which has no ulterior purpose to seek, save only the purpose of improving the condition of our people and promoting those influences in society, on the prevalence of which human happiness so greatly depends.

In addition to what is here presented we are able to add that Mr. B. O. Flower, the founder of The Arena, will continue his active relation as a special contributor. Mr. Flower, as already announced, has severed his connection with the New Time Magazine, and is at liberty more than ever to put his best and most efficient work into his Arena contributions. We violate no confidence in adding to this announcement the following letter which we have had the honor to receive from Mr. Flower. We publish the same as an evidence that his forceful manner of presenting the truth and his fidelity to the cause of the people are as unwavering as ever.

BROOKLINE, April 1, 1898.

Dear Dr. Ridpath :

I have followed with great interest the courageous course pursued by The Arena in fearlessly and ably upholding the cause of true democracy and the rights of the people. It is of far more importance than patriotic Americans realize, that there should be one great review of opinion which voices in no uncertain tones the demands of the people in their titanic struggle against the lend-lords and the corporations. I hold it to be the religious duty of every sincere reformer to support those few reviews of influence which are fighting the people's battle. The Arena stands fully abreast of the Nineteenth Century and of the other original reviews of our age in point of ability, while in loyalty to the genius of free institutions and the cause of justice it has no peer among the high-price publications of to-day. For this reason, all patriotic citizens — all lovers of democracy and justice — should not only subscribe for the magazine, but should de all in their power to increase its circulation. It is a thought-moulder.

Cordially Hours

# The Arena's Free College Course of Education.

PROSPECTUS AND OUTLINE, WITH FULL INSTRUCTIONS FOR STUDENTS.

In the April ARENA we inaugurated a Free College Course of Instruction for readers desiring to obtain such. We now have pleasure in submitting a detailed account of our arrangements, and trust that those among our readers to whom our offer appeals will take up work with energy, and we have confidence that the result will prove eminently satisfactory and mutually beneficial. This splendid opportunity for self-improvement should be welcomed by every ambitious man and woman to whom it would prove helpful.

The courses of instruction are under the direction of Prof. Lewis D. Sampson; director of the Chautauqua Extension Plan of Education, Valparaiso, Ind. He has a corps of skilled and practical instructors, who prepare the lessons in such a way as to lead the mind of the student by successive steps over the various subjects. The numerous topics of the several subjects are taken up in logical order, and are drawn out and elaborated upon with great care.

Printed sheets containing assignments of these lessons are sent at regular intervals to the student, who is required to make weekly reports upon those assignments after closely studying the text. These lessons the student is required to prepare carefully and

send in to the school for correction and criticism.

The instructors carefully examine all manuscripts sent in, and return them, together with such criticisms, explanations, and instructions as are found to be necessary to the student.

All papers that do not deserve at least 80 per cent are returned, and must be rewritten. In the correction of papers the instructors take into consideration writing, spelling, composition, and every other feature that would add to the student's knowledge, proficiency, and advancement in the work.

## THE COURSE OF STUDY.

### FIRST NORMAL COURSE.

Students who desire to take the First Normal Course are allowed to choose the subjects that they may desire, which will embrace beginning or advanced work in any five of the following: Arithmetic, Grammar, U. S. History, Geography, Physiology, Civil Government, American Literature, and Beginning Algebra. The regular tuition for the course is \$6 a term of three months. Anyone who will get six yearly subscribers to The ARENA Magazine will be given a full three months' work in the First Normal Course, without any other expense in any way.

#### ADVANCED NORMAL COURSE.

The Advanced Normal Course consists of Composition and Rhetoric, also beginning or advanced work in English and American Literature, General History, Beginning or Advanced Civil Government, Civics and Political Economy, Latin or German, Arithmetic and First or Advanced Algebra. Students may select any five of the subjects named in the Advanced Normal. The tuition for this course is §6 a term. Anyone who will get six yearly subscribers to The Arena Magazine will be given a full three months' work in the Advanced Normal Course, without any other expense in any way.

### SCIENTIFIC NORMAL COURSE.

In addition to this there is the Scientific Normal Course, in which instruction is given in Higher Composition and Higher Rhetoric, Advanced Literature, both English and American, General History, Political Economy, Beginning or Advanced Work in Latin or German, Physics and any other science that the student may desire to study. Pupils may select any four of the subjects in the Scientific Normal Course. The tuition for this course is 86 a term. Anyone who will get six yearly subscribers to The Arena Magazine will be given a full three months' work in the Scientific Normal Course, without any other expense in any way.

### THE TEACHERS' COURSE.

After the expenditure of much labor and time to ascertain the requirements of the several States, Prof. Sampson has prepared a Teachers' Course with a view of meeting these requirements.

This course is especially designed for persons who expect to be examined this summer or autumn for teachers' certificates, and the work will embrace questions and review work, with reading, in any subjects upon which teachers will be examined for any grade in any city or State. This course is \$6 a term. Anyone who will get six yearly subscribers to The Arena Magazine will be given a full three months' work in the Teachers' Course, without any other expense in any way.

### THE COURSE IN JOURNALISM.

This work is intended to train persons in clear, terse English and in news writing, editorial writing, literary methods generally, as well as a study of advertisements and the construction and proper use of the newspaper headline. The tuition for this course is \$6 a term of twelve weeks. Prof. Sampson is in special charge of the Course in Journalism. Anyone who will get six yearly subscribers to The Arena Magazine will be given a full three months' work in the Course of Journalism, without any other expense in any way.

### TIME AND EXPENSE.

Each of these courses covers a period of twelve weeks, or three months, but those pupils who appear to have been diligent in the pursuit of their work, yet have been unable to finish within the time, will be allotted further time, which extension of time will be fixed by the instructors in the various departments. There will be no additional expense to the pupil for this. However, tardiness and carelessness will not be tolerated. Each of the foregoing courses is \$6 a term, or \$24 a year. Four terms of twelve weeks each constitute a year.

### TEXT-BOOKS REQUIRED.

In the matter of text-books we have arranged with Prof. Sampson, in order to save the students any additional expense, to allow all students to use whatever text-books they have or may borrow from their friends, whether they conform to ours or not. The instructors are familiar with text-books generally, and thus the inconvenience arising from this will be felt only by the instructors directing the pupils.

Therefore, no one who has text-books on these subjects need buy new ones. No text-books are required in the Course in Journalism. Each student's work, as it is sent in to the school for examination, will be taken up independent of any other student in similar work and independent of any other lessons which the pupil has reported or has yet to learn. This is greatly to the advantage of those who are unable to do regular work.

### THE COURSE IN LAW.

In addition to the many other courses of instruction which are given by the Chautauqua Plan there is a two years' course in Law. This course has been carefully arranged, and designed for persons who are unable, for domestic or other reasons, to attend the residence law department of the Northern Indiana Normal College. The course is divided into two years, the junior and senior. Each year is again subdivided into four terms of thirteen weeks each. This arrangement gives the student the benefit of the full fifty-two weeks in the year. Thus no time is lost. The tuition for the Course in Law is \$8 per term, or \$32 a year. Anyone who will get eight yearly subscribers to The Arena Magazine will be given a full thirteen weeks' work in the Course in Law.

Important. Any student securing enough subscribers to defray the first year's tuition expenses and do the Junior year's work in law at home by correspondence under Prof. Sampson's direction in this way, may, if he so desires, go to the Normal College at Valparaiso, Ind., at the end of said Junior year, and matriculate in the Senior class without examination, and by doing the Senior year's work finish at the end of the Senior year and receive the regular degree conferred by that College upon students who have been in regular residence attendance during the entire two years' Law Course.

## COMMERCIAL LAW COURSE.

The Commercial Law Course given by the same plan of instruction covers six months' work, and is divided into two terms of twelve weeks each. The methods of examination which the pupil is required to undergo each week absolutely preclude the possibility of one passing any part of the text without thoroughly understanding this branch of the law. The same methods are followed in this correspondence work in law which are in operation in the regular residence law department of this college in the two years' course in all the branches of the law leading to the degree of LL. B. given by this college, under the authority of the State of Indiana.

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